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FOR THE PURITAN RECORDER.

Prayer, a Test of Christian Conduct.

Christians differ widely in their views concerning the moral character of specific acts and amusements. Some contend for an unreasonable licence in their intercourse with the world—a licence that obliterates all distinction between believers and unbelievers.—Such persons regard their less worldly brethren, who are careful to follow the Apostle's injunction, and depart from the "appearance of evil," as over-much righteous, and not a little superstitious. So divided are the church in this respect, (somewhat in theory but more particularly in practice) that worldliness has become very prevalent with the people of God.

But no Christian can long remain in doubt, when he applies the above-named decisive test—PRAYER. Whatever act he can conscientiously and earnestly present at the throne of grace for the Divine benediction, he may perform without reluctance. But whatever he would not presume to lay before God in solemn supplication, he may justly regard sinful. Let him not stain his soul with its guilt. These remarks are of easy application.

Suppose a young lady, having upon herself the vows of God, receives a polite invitation to attend a gay, dancing party—such an one as the world ordinarily originates. She decks herself for the scene in all the finery she can command, and awaits the anticipated evening. As yet has she thought of the Saviour whom she professedly serves? Has she once enquired how it will affect the cause of Christ? Not once. Then let one moment's reflection be indulged. Dare she kneel before her toilet, and implore the blessing of God upon herself as she goes to join in the merry dance? Her tongue would palsy in the act. She knows, that, were Christ on earth, he would not mingle in such a company. And shall she go where her Saviour would not be seen?

Again; it is a winter's evening, and there is an innocent social gathering in the village. The church and the world are alike represented. None are there for the purpose of moral wrong. And the moments fly apace; while yet nought occurs to alarm the Christian's conscience. But, at length, the table is spread, and the worldly begin to shuffle the painted cards. Shall the disciple of Christ participate in the amusement? No gamblers are there. The game is all for pleasure.—It seems innocent. But when the Christian regards the influence of such amusements would he dare invite the Divine blessing upon it? Let him propose to pray, and, quick as thought, the company would lose their delight in the game.

Perhaps the proprietor of some "*Sunday Train*" belong to the class who profess to pray. That must be a very faultless business that can be transacted upon the Sabbath. Surely, God will prosper it. Suppose, then, they call a *prayer meeting* on Sabbath morning to supplicate Divine favor upon the cars, as they go whistling through quiet villages. The bare notice—"A PRAYER MEETING FOR THE SUNDAY TRAIN"—is enough to shock our regard for Christian propriety.

There is an intelligent, influential member of the church, who refuses to pledge himself to the cause of Temperance. Many times he has been solicited to take the pledge, and as often refused. Members of the same church have been excommunicated for drunkenness, and others are following in the same path; and he is appealed to on their account, and for the Gospel's sake, to give his influence to the only plan of safety. Can he refuse and ask God to bless him in the act? If he takes a glass only thrice a year, and this for "friendship's sake," dare he make the deed a subject of petition? "Lord, I confess that others perish by strong drink—that half the horrors of intemperance were never told—that it has ravaged the church in by-gone days, and still continues to scatter the flock; but thou knowest I seldom put the cup to the lip. It is not for habitual drinking that I refuse, O Lord! Thou knowest it is only that, I may not be pledged. Bless me in the act, that it may redound to thy glory, Amen." Putting the mildest construction upon the act, similar to the above would be the suppliant's prayer. Could he have the effrontery thus to spread out his conduct before God? He would tremble at the thought. If he were only in doubt upon this subject, and was seeking Divine guidance, the felt answer to his prayer would be, "deny your lusts, and let your influence save your brother from ruin, and religion from reproach."

Perhaps the Christian is a trader, scattering abroad the light, pernicious literature of the age. Thousands of minds have been fatally poisoned by its contaminating influence. Thousands more have been unfitted for serious thought. Can he carry in the arms of his prayer entrancing novels to the mercy seat? Can he implore Divine acceptance in the sale, as they go forth to make the enemies of God more hostile yet? The question carries its own answer.

Send the *theatre-going* disciple to his closet. If he can cheerfully and conscientiously implore the blessing of God upon the amusement, then let him go, but not till then. Methinks, worldly as may be his spirit, that his feelings would be shocked, if it were proposed to open the play with prayer. So widely separated are the two employments.

Dare the Christian slaveholder seek the blessing of God upon his traffic in human flesh? Not he. Dare the rumseller, (if one is in the church of Christ) invoke the same upon his trade of death. Not he.—They would shrink from the act as heaven-provoking. Nothing can test more clearly the convictions of the conscience respecting these pursuits.

Often a Christian is *doubtful* concerning the moral character of an act. He is unable to draw the line between the sinful and the holy. But let him carry the subject to the altar of prayer, and there examine it before God, and doubts will generally be scattered. He may mingle in social pleasures and accede to the demands of worldly friends, so far as he is willing to spread his conduct before the hearer of prayer—but farther than that let him not presume to go. If he does, he treads upon forbidden ground. Also, the motives, by which he is actuated in all his conduct, may here be tried. No motive, that he would hesitate to lay before the Searcher of hearts, can be approved. If he has not the approbation of God in its indulgence, to persist in the act is downright rebellion.

PHOCION.

FOR THE PURITAN RECORDER.

The Marrow of Divinity.

By this title, we refer to two different books, which have made no small stir in the Christian world of modern countries, and which are well worthy of making much more. The *older*, entitled *Medulla Theologica*, or *Theological Marrow*, or the *Marrow of True Theology*, was written by a celebrated English divine, Dr. William Ames; and published in 1623. It is familiarly called, Ames' Medulla; is highly Calvinistic in sentiment; and was for many years a text book for the students of our own Cambridge.

The *more recent*, entitled "The Marrow of Modern Divinity," was written by a very excellent member of the Scotch Church, *Edward Fisher*, and published in 1645. The *re-publication* of this work in 1718, caused a great commotion in Scotland; giving great offence to all such as had imbibed lax, or *liberal* views of God's government and grace, and who could not abide those aspects of truth which so eminently humble man and exalt God. The book was at last formally condemned, by the Scotch General Assembly of 1720, where ruled a majority of the party known as the Neonomians, or the Moderates.

From this last marrow bone, let me offer a few *morsels*.

"LOVING CHRISTIANS:—Consider, I pray you, that as the first Adam did, as a common person, enter into covenant with God for all mankind, and broke it, whereby they became sinful and guilty of everlasting death and damnation; even so Jesus Christ, the second Adam, did, as a common person, enter into covenant with God his Father. for all the elect, *that is to say*, all those who have, or shall believe in his name, and for them kept it; whereby they become righteous, and heirs of everlasting life and salvation; and therefore it is our greatest wisdom, and ought to be our greatest care and endeavor, to come out and from the first Adam, unto and into the second Adam; so that we may have 'life through his name.'" John 20: 31.

And yet, alas! there is no point in all practical divinity that we are naturally so averse and backward to as unto this; neither does Satan strive to hinder us so much from doing anything else as this; and hence it is, that we are all of us naturally apt to abide and continue in that sinful and miserable state that the first Adam plunged us into, without either taking any notice of it, or being at all affected with it; so far are we from coming out of it. And if the Lord be pleased by any means to open our eyes to see our misery, and we therefore begin to step out of it, yet, alas! we are prone rather to go' backwards towards the first Adam's pure state, &c., &c." H.

FOR THE PURITAN RECORDER.

The Trinity—No. 8.

BY REV. ENOCH POND, D. D.

CONCLUDING REMARKS.

I conclude this discussion with three additional remarks.

1. We learn the importance of a theological canon, delivered by Moses to the Israelites more than three thousand years ago: "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever." Some things relating to the Trinity are *clearly revealed*. Of course, they belong to us. These we are humbly and thankfully to receive as truth. We are to receive them *just as they are revealed*. We are to love them, obey them, cling to them and endeavor to be profited by them.

There are other things pertaining to the Trinity which are *secret*. They are not revealed. With them, therefore, we have nothing to do. They should be let alone. They belong to God.

Now both parts of this old canon of Moses, so far as it applies to the Trinity, men in their folly have violated; and from the violation of it, mischiefs unspeakable have resulted to the church and to the world. On the one hand, some will not receive the naked *fact* of the Trinity, which God has clearly revealed. They say it is unreasonable, incomprehensible, paradoxical and absurd; and they will not believe it. The doctrine of the Trinity is discarded. While others, not satisfied with what God has revealed, are continually delving into the unrevealed. They are resolved to know all about the Trinity. *How far* is God one; and *how far* three? How distinct are the three persons in the Godhead; and in what manner are they united? How much is involved in this matter of personality? Does the oneness of God relate only to his *essence*; or does it extend farther than this? Have the three the same consciousness; or has each a separate consciousness? There is no end to questions such as these; and there is no profit in one of them, any farther than we have a revelation to guide us. Yea, worse than this, they are positively injurious. They puzzle and perplex the mind, render it sceptical, and lead it astray. "Who, by searching, can find out God? Who can find out the Almighty unto perfection?"

2. It is important that we understand precisely the province of *human reason* in matters of revelation. *What is this province?* I will barely indicate it, and leave it to the reader's own reflections.

It belongs, then, to reason, first of all, to ascertain, *What is the Bible*? Which are to be accepted as canonical books?

It belongs to reason, secondly, to ascertain *whether these books are of Divine authority*? Are they a revelation from God? This question is properly submitted to reason, and reason must decide it.

When we have satisfied ourselves on both these points, the next office of reason is to ascertain *what the Bible means*. What is it that God here teaches us? What does he mean to say?

When we have settled this third point, reason has but another thing to do, which is *to believe what God does say*. No matter whether it seems to us correct or not. No matter whether it comports with our pre-conceived opinions. God is wiser than we. He knows better than we, and if he has declared a thing, that is enough. "No demonstration," says Chilingworth, "can be stronger than this: God hath said it, and therefore it must be true."

Now most persons who have ever halted on the question of the Trinity, have been involved in doubts, probably, from an error here. They have doubted, not because the revelations of God are really dubious, but because the doctrine seems to them unreasonable. They should not think it *could be* true, and therefore they do not believe it is true. They should not expect that God would reveal it, and hence they cannot believe he has. The language of Scripture will admit of some other meaning, and must be explained away. O, this bewildering pride of human reason, which refuses to bow to the revelations of God! No wonder that mortals, who thus pervert and abuse reason, are led astray by it to their own destruction!

3. The subject suggests a glorious *peculiarity* of the work of redemption, by which it is distinguished from every other work of God. It developes, discloses and certifies to us the doctrine of the Trinity. The works of creation and providence proclaim the existence of God, and unfold many of his attributes and perfections. But they are silent as to the Trinity. They say nothing against it, or for it, or about it any way. For aught that appears, creation and providence may have been the work of one God in one person.

But redemption, we have seen, goes farther than this. It opens unknown wonders and glories in the very *nature* as well as character of the Supreme Being. Redemption could never have been accomplished by one God in one person. It involves, of necessity, *three* persons. This is one of the considerations which should endear the work of redemption to us: It unfolds the glories of the Trinity; and reveals, not only to our understandings, but our *hearts*, the Father, the Son and the Holy Ghost.

Let all who read these numbers believe and love the Holy Trinity. Real Christians *do* love this doctrine. They see the glory of it; they feel their need of it, and they cling to it as the charter of their immortal hopes. And impenitent souls, however they may regard it now, have an interest in this subject as great as their salvation. They *need* the grace and protection of their Heavenly Father; they need the atonement and intercession of their Divine Redeemer; they need the converting and sanctifying influences of the Holy Spirit. They need, in short, the interposition and aid of each of the persons of the Trinity, if they are ever saved. Let them not, then, lightly reject or madly trifle with the subject which has been before them. To do so is to reject their own salvation.

If any of my readers have had doubts respecting the Trinity, let me ask them to examine the subject again. Examine it in the simple light of the Scriptures. Examine it with the humility and the teachableness of a little child. Examine it under a deep sense of your situation and necessities as sinners. Studied in this way, the doctrine, I am confident, *will not be rejected*. You will feel your need of it; you will gratefully receive it; and it will become the support and life of your soul. You will love and praise the Holy Trinity on earth; and you will be prepared to unite in the doxologies of heaven;—

"To praise God above with the heavenly host;
To praise Father, Son and holy Ghost;—

And that forever.

FOR THE PURITAN RECORDER.

Means of Conversion.

Thomas W. Jenkyn, D. D., of England, is the author of a work published a few years since, entitled:—The Union of the Holy Spirit and the Church in the Conversion of the World. The work contains much precious Gospel truth, and many eloquent passages. But there is a serious omission of important truth belonging to the subject. The substance of the work is briefly expressed in the following sentence:—"The constant and permanent presence of the saving power and influence of the Holy Spirit is in the Word of Truth." According to this doctrine, Christians have only to use the truth aright, and conversion will follow. Should one expatiate on the nature of seed, on the vegetable life which God has given it, on its fitness to multiply its kind, and on the power which man thus possesses, to produce such fruit, and should say nothing of the circumstances of a suitable soil, fertilizing showers and warm beams of the sun, he would commit an error similar to that of Dr. Jenkyn.

The Holy Spirit works very much by a disciplinary providence, though he magnifies the Word of God above all his name. Can a preacher by the most faithful and eloquent exhibition of truth convert sinners? Can he do it even with the help of a living, active church? Can he do it with the additional help of parents, teachers and friends? God will, indeed, bless the labors of his faithful servant, but he will do it in a way to teach him that, "neither is he that planteth anything, neither he that watereth, but God, that giveth the increase."

We have many examples of the fact that the saving power and influence of the Holy Spirit attend on God's providence. Robert Murray McCheyne was brought up in public and private under the Word of God. At about five years of age he attended catechetical exercises in the Tron church, Edinburgh; and his friends, after his death remembered the interest often excited in the hearers by his correct and sweet recitation of the Psalms and passages of Scripture. In 1831, at eighteen years of age, he began to turn to God. "There can be no doubt that the death of his eldest brother David, was the event which awoke him from the sleep of nature, and brought in the first beams of divine light into his soul." McCheyne often referred to this event. "A year after, he writes in his diary, "On this morning last year came the first overwhelming blow to my worldliness; how blessed to me, thou, O God, only knowest, who hast made it so." Again he says:—"This day eleven years ago, I lost my loved and loving brother, and began to seek a Brother who cannot die."

On this subject, Cowper speaks experimentally. He say:—

My God, till I received the stroke
How like a beast was I;
So unaccustomed to the yoke,
So backward to comply.

Again he writes:—

Long unafflicted, undismayed,
In pleasure's path secure I strayed;
Thou mad'st me feel thy chast'ning rod,
And straight I turned unto my God.

Oh! hadst thou left me unchastis'd,
Thy precept I had still despis'd;
And still the snare, in secret laid,
Had my unwary feet betray'd

What God does by his truth, dispensed by men, is fixed by infinite wisdom. God's manner of working by his Spirit and his Word teaches several important truths. It teaches us that almighty power is working with us in providential events, to give the word saving effect. It teaches us that we cannot by any eloquence, wise management, or great labor, convert souls according to our wishes and plans. It teaches us that we are not to measure men's ability and faithfulness by their success. Some may labor, and sow the seed, and others may enter into their labors, and reap the harvest. It teaches us that we do not know when we may have success; and therefore, that in the morning we should sow our seed, and in the evening we should not withhold our hand, because we know not which shall prosper, this or that.—We may be able to see, therefore, that the manner in which God works by his Spirit, is infinitely wise, both to preserve us from pride and from discouragement.

V.

FOR THE PURITAN RECORDER.

Maine—No. 1.

MAINE, IN ITS RELATION TO NEW ENGLAND.

New England, though making but a small figure on a map of the United States, is yet, on many accounts, the most important section of our country. It was planted early. It was planted right. The Puritans, by whom it was settled, were a choice people, schooled in adversity, and prepared, by the providence and grace of God, for a work which none but themselves could accomplish. They left their impress on New England,—an impress which the growth and the changes of more than two centuries have not effaced. They gave a character to their settlements, which has been steadily diffusing itself, and which, we trust, may be diffused, till it shall have pervaded and blest our whole country.

It was in New England that the spirit of civil and religious *liberty* was first awakened,—a liberty as remote from licentiousness on the one hand, as it is from despotism on the other. The old cradle of liberty is still standing in the midst of us, in which the giant was swaddled and rocked, who now spans with his arms the breadth of a continent.

Here, too, was commenced early the work of *popular education*, so essential to a free people, and which is likely to prevail, wherever our institutions shall be established. New England has been fitly denominated "the *school-house* of America." It is here that teachers are prepared, and money contributed, and an influence is sent forth, to establish, in the remote South and West, the Seminary, the College, the Academy and the common school.

It was here, too, that the spirit of *religion*—an earnest, active, expansive religion—early showed itself. The Puritans were a devotedly religious people. They sought first for themselves, and for their children, their neighbors, the heathen, and indeed for all over whom they could exert an influence, the kingdom of God and his righteousness. And that spirit of religious enterprise which they implanted, by the grace of God, has never been quenched. It lives and burns in the hearts of many of their descendants. Hence, the fountain head of almost every religious charitable enterprise is still found in New England.

In an important sense, it may also be said, that here is the centre of *business* for the United States. Not that the largest amount of business is actually done here, but it is here that the men are trained and disciplined, who transact no small part of the business of the country. Search out the more active and enterprising men of business all over the land,—seamen, merchants, manufacturers, artisans, legislators and professional characters, and it will be found that a majority of them were cradled and educated in New England. These yankees, as they are termed, are found in all places, and wherever they go, the stagnant waters are stirred, and business revives under their hands.

I have made these statements for the purpose of showing the vast importance of New England, in relation to the other United States. It is small in territory, but *controlling in influence*; and this influence it is of the last importance that it should continue to exert. It can never compete with some portions of our Union in the fertility of its soil and the abundance of its natural products, but it stands pre-eminent over every part in point of good moral, educational and spiritual influences. And this position it should by all means endeavor to maintain.

But *how shall this be done?* How shall New England continue to exert that high and controlling influence in the affairs of this country which she has hitherto possessed?

I will not attempt a full answer to this question; but I may say as much as this; If New England would retain her influence for good, *she must take care of herself*. She must keep up the standard *at home*, if she would expect it to wave over other lands. She must set every thing right and keep it right within her own borders, if she would send forth an influence abroad, to bless the country and the world.

What, then, is New England; and what its present moral and spiritual condition? New England consists of six separate, independent States; but nearly half of the whole is comprised in *the single State of Maine*. It will be seen from this statement, that Maine is not only an integral part of New England, but a large and important part, requiring to be watched over, and cared for, and spiritually cultivated, if the whole is to be preserved in a sound and healthy condition.

Nor is Maine to be regarded as important to New England solely on the ground of its territorial extent. It is equally so, and perhaps more, an account of its *natural resources*,—its *means*—great at present, and becoming constantly greater—of exerting an influence for good or for evil. The *soil* of Maine is, on the whole, superior to that of the other parts of New England. I say this, after a twenty years' residence in Maine, and after having travelled extensively over the other States. The coast of Maine is generally rough; but even here the soil is strong, and when subdued and cultivated, is highly productive. The best land in Maine, however, is in the interior and up the great rivers. Here is a soil, the productiveness of which, under proper cultivation, cannot be exceeded this side the valley of the Mississippi.

But the resources of Maine do not consist alone, or chiefly, in its soil. It has a sea coast of more than two hundred miles, studded all the way with islands, and indended with the finest harbors and bays. By means of its great rivers, it has also a valuable internal navigation. It has an amount of water power, to be brought into use as fast as needed, which can never be used up. Its supplies of lumber, though every year becoming less, are yet far from being exhausted, and (if properly husbanded) will not be exhausted for a long period. Its quarries of slate, of granite and of iron need only to be wrought to become sources of immense wealth. It has a hardy, industrious and teeming population which, notwithstanding occasional emigrations, is constantly on the increase. When Maine became a State in 1820, its population was less than 300,000. Now it is more than 600,000. The number of towns in 1820 was something over two hundred, now it is more than four hundred. In proof of the industry and the capabilities of Maine, in only a single branch of business, it may be stated, that more than half the vessels built the last year in the United States, were* built here.

Such, then, is Maine, in its relation to the rest of New England; and such is New England in its relation to the United States. The conclusions to which I have endeavored to conduct the reader, and which I would hope to impress upon him, are the following:

1. New England has long exerted, and is still exerting, a most important influence upon the destinies of our country.

2. If she is to retain this influence in years to come, and make it as strong and as beneficial as it has been, she must take care of herself.

3. In taking care of herself, she must look well to the moral condition of Maine. Although this is the youngest of the New England sisterhood, it is by far the greatest of them, and is destined, ere long, as much to exceed the others in influence, as it now does in territorial extent. *What, then, shall this influence be?* This is a question which it becomes the other States of New England very seriously to ponder. In their regards for the great West, let them never forget that there is a *great East*; and that the East is part and parcel of themselves. And let them never cease to exert themselves. that the growing influence of Maine may be found on the side of learning, morality and true piety.

MAINENSIS.

GEMS OF POETRY.

HONEST FAME.

The drying up a single tear, hath more
Of honest fame, than shedding seas of gore.

THE SOURCE OF STRENGTH.

Strength is born
In the deep silence of long suffering hearts;
Not amidst joy.

WHENCE HUMILITY.

Oh! we grow humble in our agonies,
And to the cross—their birthplace—bow the heads
That wore the crown of glory!

THE CHRISTIAN'S HOPE.

Were the whole sea one chrysolite,
This earth a golden ball,
And diamonds all stars of night,
This hope were worth them all.

FOLLY OF HUMAN PURSUITS.

Why all this toil for triumphs of an hour?
What though we wade in wealth or soar in fame,
Earth's highest station ends in "here he lies;"
And "dust to dust" concludes her noblest song.

GOD.

A God! a God! the wide earth shouts;
A God! the heavens reply.
He moulded in his palm the world,
And hung it in the sky.

GOD THE CHIEF GOOD.

Thou art the source and centre of all minds,
Their only point of rest—Eternal Word!
From thee departing, we are lost, and rove
At random, without honor, hope or end.

THE LOVE OF GOD.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from earth to sky.

FOR THE PURITAN RECORDER.

What is New England Theology

on the Question, Whether Holiness and Sin are Predicated only of voluntary action.

MESSRS. EDITORS:—Many of those who maintain the affirmative of this question, claim to be the only advocates of New England Theology. "That all sin is voluntary and actual," we have been recently told, is the "fundamental principle of the system which the main body of New England divines has ever recognized as including all the fundamental elements of the Gospel of God."

Now it is well known, that this is a point on which the New England divines have long been divided. Some have maintained, that there is in man a moral disposition, taste or relish, which lays the foundation for moral exercises. Others have maintained, that moral qualities are predicated only of voluntary exercises.—The former were called advocates of the "Taste Scheme." The latter, of the "Exercise Scheme." Among the former, Dr. Smalley and Dr. Burton were distinguished, and among the latter, Dr. Emmons. The biographer of Dr. Emmons, claims for him the honor of having "applied the principle of voluntary action to the subject of theology more successfully than any divine that had gone before him. If he was not the first that discovered the truth that all sin and holiness consist in action, or in voluntary exercises of the mind, he was the first to make an extensive use of this principle in explaining the doctrines of the Gospel. By common consent, the "Exercise Scheme" is his. He not only believed with others, that *much* of the sin and holiness of men consists in their voluntary affections, but that *all* of it does."

If this statement is correct, no New England divine before the time of Emmons, maintained clearly and fully the "Exercise Scheme;" i. e., the scheme that all sin and holiness consist in voluntary exercises. And certainly no one who is at all acquainted with the religious history of New England, will maintain that the views of Emmons were adopted by "the main body of the New England divines." They were strenuously controverted by divines of high respectability, and of great and extensive influence. I have already named Dr. Burton, and Dr Smalley. I would also name Dr. Dwight.—That he discarded the "Exercise Scheme," is clearly evident from the following extract from his sermon on the nature of Regeneration.

"When God created *Adam*, there was a period of his existence, after he began to be, antecedent to that in which he exercised the first volition. Every man, who believes the mind to be *something beside ideas and exercises*, and who does not admit the doctrine of casualty, will acknowledge, that in this period, the mind of Adam was in such a state, that he was propense to the exercise of virtuous volitions rather than of sinful ones. This state of mind has been commonly styled *disposition, temper, inclination, heart*, &c. In the Scriptures it usually bears the last of these names. I shall take the liberty to call it *disposition*. This disposition in Adam was the cause, whence his virtuous volitions proceeded; the reason why they were virtuous, and not sinful." That Drs. Dwight, Smalley and Burton, did less towards shaping the Theology of New England than Dr. Emmons, will hardly be maintained by any candid and enlightened man. To claim therefore, that the views of the latter, to the exclusion of those of the former, are New England Theology, is perfectly preposterous. The truth is, neither the "Taste Scheme," nor the "Exercise Scheme," is exclusively New England Theology; for both schemes have been extensively maintained by the New England divines.

But what is the New England Theology?—Some assert, that it is a "system of belief developed by Edwards from the Word of God, that has been held by the large body of New England Congregationalists." If this definition be true, the doctrine that all sin and holiness consist in voluntary action, would seem not to belong to New England Theology; for this doctrine was not developed by Edwards. This is evident, not only from the declaration above quoted of the biographer of Dr Emmons, but from the declarations of Edwards himself. He says:

"It is agreeable to the sense of the minds of men in all nations and ages, that not only the fruit or effect of a good choice is virtuous, but the good choice itself, from which the effect proceeds; yea, and not only so, *but also the antecedent good disposition, temper or affection of mind from whence proceeds that good choice*. This is the general notion, not that principles derive their goodness from actions, but that actions derive their goodness from the principles whence they proceed. And so that the act of choosing that which is good, is no further virtuous than it proceeds from a good principle, or virtuous disposition of mind; which supposes that a virtuous disposition of the mind may be before a virtuous act of choice."

He says also, "Human nature must be created with some dispositions—a disposition to relish some things as good and amiable, and to be averse to other things, as odious and disagreeable. Otherwise, it would be without any such thing as inclination, or will. It must be perfectly indifferent, without preference, without choice, or aversion towards anything as agreeable or disagreeable. But if mankind had any con-created dispositions at all, they must be either right or wrong, either agreeable or disagreeable to the nature of things. If man had at first, the highest relish of those things that are most excellent and beautiful, a disposition to have the quickest and highest delight in those things that were most worty of it, then *his dispositions were morally right and amiable*, and never can be decent and excellent in a higher sense. But if he had a disposition to love most those things that were inferior, and less worthy them, his dispositions were vicious, and it is evident there can be no medium between these."

I have no wish to revive the discussion between the advocates of the two schemes which have been mentioned; nor shall I express an opinion as to the merits of the question in dispute between them. My sole object has been, to show the injustice of claiming that the views of either party, are exclusively New England Theology, or constitute the system "which the main body of New England divines has ever recognized as including all the fundamental elements of the Gospel of God." FAREL.

Norfolk County Conference.

TO THE EDITORS OF THE PURITAN RECORDER.

According to a vote of the Norfolk Conference, you are requested to insert the following report. It may serve to stir up other Conferences to engage in a similar work.

The Committee appointed to consider the expediency of employing a Colporteur to labor among the foreign population within the limits of the Norfolk Conference,

REPORT:

That in our judgment, the providence of God points and urges to such a measure as wise, benevolent and self-protective. By the love of Christ we are constrained to labor for the salvation of Catholics, and not to be hindered by any of the cunning devices or strong opposition which may be in the way of such an undertaking. We believe that in view of numerous facts of thrilling interest relative to the conversion of Catholics in various parts of our country, we are warranted to expect that God will bless our enterprise if we enter upon it in faith and holy purpose.

Your Committee have ascertained that probably such a man as is needed—a converted Irish Catholic—may be obtained to labor among us, at an expense of about $300 per annum. Therefore,

Resolved, 1st. That this Conference will sustain a Colporteur, as above named, for the year ensuing.

2nd. That the Churches in this Conference take up a collection in the course of the first half of the current year for this specific object.

3d. That the officers of the Home Missionary Society connected with this Conference, be an Executive Committee to obtain and direct the labors of a Colporteur.

(Signed) PAUL COUCH,
Chairman of the Committee.

The Churches are requested to forward their collections to Dea James Tolman of Milton, Treasurer of the Norfolk Home Missionary Society.
J. H. MEANS,
Scribe of the Conference.

Sept. 24th, 1850.

The Jews of the United States of America.

A correspondent writes us from New York,—"The States are one of the most interesting countries on earth as regards Jews and Judaism; but not so much so with respect to what they are, as to what they will be. In New York there are 16,000 Jews, known as such, and their numbers increase daily. They have nine synagogues and one 'temple.' Of these, one synagogue has the Portuguese ritual, and is attended by nearly all the original native families; but like their brethren in England, they are not an increasing body. They do not go a-head. The Germans are the famous folks for that. They have three synagogues, the largest of which, consecrated a few days ago, has 700 seats below, and 500 in the ladies' gallery. The 'temple' likewise belongs to them. The English have two large synagogues, the Dutch one, and the Polish two. Nor are charitable institutions and societies less numerous. Each congregation averages two at least. The great influx of emigrants, many of whom arrive in a state of utter destitution, causes an unceasing appeal to charity. But such is the nature of the country, that almost every one can maintain himself with care and comfort. The synagogue to which Dr. Raphall was lately appointed minister, numbers about 300 families, and among them not one that requires relief. In Philadelphia there are 10,000 Jews; in Cincinnati, 6,000; Baltimore, 5,000; New Orleans, 3,000; Charleston, 1,000. These are the principal congregations. Throughout the country there are some thirty smaller ones. Generally, the Republican spirit is carried into the observance of religion; and, as was the case in Israel during the days of the Judges, every one does as he pleases. How soon time worketh wonders!" [Jewish Chronicle.

The Bible.

By opening this volume, we may at any time walk in the garden of Eden, sit in the ark with Noah, share the hospitality or witness the faith of Abraham, ascend the mount of God with Moses, unite in the secret devotions of David, or listen to the eloquent and impassioned address of St. Paul. Nay, more, we may converse with him who spake as never man spake, and participate with the spirits of just men made perfect in the enjoyments of heaven. Amazing volume! in every one of thy pages, I see the impress of the Godhead. I reiterate the mighty term, THE BIBLE, that richest of man's treasures, that best of Heaven's gifts, that volume, conceived in the councils of eternal mercy, containing the wonders of redeeming love, blazing with the lustre of Jehovah's glory—that volume, pre-eminently calculated to soften the heart, sanctify the affections, and elevate the soul of man, to enkindle the poet's fire, and teach the philosopher wisdom, to consecrate the domestic relations, to pour the balm of heaven into the wounded heart, to cheer the dying soul, and shed the light of immortality upon the darkness of the tomb. [Visiter.

The Proportion Between Religious and Irreligious Issues from the Press.

The following is from the London Christian Times. What is true in London with regard to the press, is substantially true on this side of the water. The hints are worthy of the thought and attention of all Christian men:

We are afraid Christians in general are grievously culpable of neglecting the consideration and duty they owe to that prodigious power of social development—the press. To the brightest souls of antiquity such a machinery would have appeared more incredible than travelling forty miles an hour by steam. Even in the days of Dante or Wickliffe, had their thoughts taken wing every morning or night, as ours do now, through the press, and, before they were well cold, had been diffused among thirty million readers of every order, what would the fathers of the Vatican have not prognosticated of impending ruin to the world! Priesthoods have always feared this king of machines; and if they have too pertinaciously contemplated the evils to which it appeared convertible, we fear too many modern Christians have been carried away, by the tendency of the on-going part of secular society, to eulogize the press, and cast its powers of mischief into the shade. We are fearful of no truth, whether woven into a song, a history or a machine; but all good things become elements of destruction in unskilful or dishonest hands. And we fear that the *periodical* press is doing more for the diffusion of vice, error and selfishness, than it is for reason, religion and human right. Christian men must remember that the daily press of this city alone publishes a greater number of copies per annum than all the religious societies' various publications; and there is every reason to believe that, for five readers of a religious publication, there are at least thirty readers of these daily papers, which, for the most part, send, along with their news and their dissertations, opinions at war with every one of the revealed laws of morality, and are mostly deeply imbued with an irreligious spirit. Christian men do not seem to be aware that, while the various Biblical and Tract Societies issue three or four million copies of their publications yearly, five or six of the Sunday papers issue at least double the number of copies in the same period, which are greedily devoured by the avid readers, who rarely hear a sermon or offer a prayer. Thirty million copies, at least, of periodical sheets, and still increasing, are always travelling through the hands of the people, whose ideas are debauched as they are born, whose principles are ruined in the process of development, and whose tastes are contaminated as they grow, by the publications that are avowedly issued to instruct and amuse the public.

"All is Vanity."

"All is vanity," said the preacher, the King of Jerusalem, the wisest of men, "Solomon in all his glory," as he looked around on the world and what is worldly, on time and what is temporal. "All is vanity."

And so thought Alexander the Great, when having run a brilliant course of conquest he wept because he had not another world to conquer.

And so thought the greatest of English Chancellors and English Philosophers, Lord Bacon; when, ambitious and fond of power as he was, he declared that "men in great place are thrice servants, servants of the sovereign or state, servants of fame, and servants of business: So as they have no freedom, either in their persons, in their actions, or in their times. It is a strange desire to seek power, and to lose liberty; or to seek power over others, and to lose power over a man's self. The rising into place is laborious; and by pains, men come to greater pains. And he thus expressed himself in impressive verse:

"The world's a bubble, and the life of man
Less than a span;
In his conception wretched, from the womb
So to the tomb;
Curst from the cradle, and brought up to years
With cares and fears,
Who, then, to frail mortality shall trust,
But limns the water, or but writes in dust."

And so thought Lord Chesterfield, when he declared himself "sated with the pompous follies of life."

And so thought the greatest of German poets, the man whose long life was one long success, the Baron Von Gothe, when he said, "They have called me a child of fortune, nor have I any wish to complain of the course of my life. Yet it has been nothing but labor and sorrow; and I may truly say, that in seventy-five years I have not had four weeks of true comfort. It was the constant rolling of a stone that was always to be lifted anew." A mournful echo of the old patriarchal words, "Few and evil have the days of the years of my pilgrimage been."

The Empress Josephine one day ordered an immense table to be brought into the saloon, upon which several of her maids in waiting laid a countless number of caskets of every form and shape, which absolutely covered the spacious surface. Their contents were exhibited to a delighted throng of attendants,—white diamonds of dazzling brilliancy, pearls, opals, rubies, sapphires, emeralds, mounted in the most costly style. Her Majesty allowed the ladies to examine them at leisure, and then said kindly,—"I had no other motive in ordering my jewels to be opened before you, than to spoil your fancy for such ornaments. After having seen such splendid sets, you can scarcely feel a longing for inferior ones—especially when you reflect how unhappy I have been, although with so rare a collection at my command. During the first dawn of my extraordinary elevation, I delighted in these trifles, many of which were presented to me in Italy. I grew by degrees so tired of them, that I no longer wear any, except when I am in some way compelled to do so by my rank in the world; a thousand acci-

dents may, besides, contribute to deprive me of those brilliant, though useless objects. Do I not possess the pedants of Queen Marie Antoinette? and yet am I quite sure of retaining them? Trust to me, ladies, and do not envy a splendor which does not constitute happiness."

The above are illustrations strung together at random, yet forming links in a chain of reasoning. They are each an assent to the doctrine, "All is vanity." Such an assent might be multiplied, if need were, by hundreds, by thousands, by millions. The millions who now inhabit, or have ever inhabited this earth, confirm, each and all, the doctrine of the Royal Preacher.

But though all things in the earth below are vanity, not so are all things in the heaven above. The love of God, the Redemption by Christ, the sanctification by His Spirit, the blessedness of His Church,—these are true, and truth is eternal. "All flesh is grass," all below is vanity, but "the word of the Lord endureth forever." [Ch. Mon. Penn. Mag.

THE PURITAN RECORDER.

BOSTON: THURSDAY, OCTOBER 10, 1850.

Sin Crucified.

We ought not to be satisfied with carefully shunning to disturb the felon spirit of inbred corruption when he is reposing in his den; or with seizing, binding and starving him when he is roaming for his prey. We must drag him to the cross. He will expire under no milder treatment. It is, in truth, a mighty work to nail to the fatal tree a nature so perverted and powerful. As Lord Bacon has said, "nature is often hidden, sometimes overcome, seldom extinguished." That corrupt nature, variously designated by the apostle as "the flesh," "the carnal mind," "the old man," bids defiance to death, except as it is inflicted by the cross. This is the only instrument of execution which can ensure his death. All other methods of mortifying him, may wound and weaken, but cannot destroy him. And forasmuch as this foul felon is exceeding subtle and stout, he must be firmly fastened to the cross with nails so strong and so home-driven, that all his angry writhings and convulsive death-throes shall not be able to break their hold. He must hang upon the fatal wood till he be dead, thrice-dead, and past all possibility of resurrection.

A good nail for the purpose is the *fear of God.* This sharp spike, fashioned in Wisdom's forge, must be driven fast with the ponderous hammer of God's Word. A sense of the awful majesty and holiness of God, inspiring a just dread of offending him when the soul is penetrated by it, has a very killing effect upon sin. The fear of offending and grieving a Being of infinite love, our ever bounteous Benefactor, the dread of quenching his Holy Spirit and losing his sacred influences and precious consolations, will confine corruption to the cross, like a nail fastened in a sure place.

Another good nail for the purpose is *faith.* Faith in God, in the necessity of holiness, and the efficacy of the atonement, and in the power of grace, will inflict mortal pangs upon the heart's corruptions, and fix them upon the cross till they give up the ghost. To apply an expression recorded in Ezra's prayer,—"grace hath been shewed from the Lord our God,—to give us a nail in his holy place." A steadfast faith is the death of sin, which cannot long survive when thus pierced through and through.

Repentance, also, is a nail well fitted for this work. The more rough and ragged, the more rapidly does it tear out the life of sin, and the more firmly does it cleave to the place where it is driven. Sin with its lusty members will offer a desperate resistance; but we must ask of God the strength and courage which were given to Jael, the wife of Heber the Kenite, when "she put her hand to the nail, and her right hand to the workman's hammer," and slew the cruel foe of Israel. A fixed hatred of sin is one of the surest means by which we may be dead to sin, and sin be dead to us.

In crucifying the flesh with its affections and lusts, we must make great use of the sincere *love of holiness.* This is a nail as true as steel and precious as gold. Nothing tends so directly to the extermination of sin from the soul. Under its keen inflictions, corruption writhes, and pants, and expires.

These instruments for the execution of the infamous malefactor, sin, are those "words of the wise," which, in this business, are "as nails fastened by the masters of assemblies, which are given from one Shepherd,"—even from Him who bled on the cross that our sins might bleed there too.

Raising the Standard of Giving.

By the suggestion of the propriety of raising half a million a year for the American Board, which has gone abroad, we have been led in previous numbers to commence some remarks which we now resume, touching the way in which the churches can be brought up to such habits of giving as will accomplish this purpose, and all collateral purposes of evangelizing. The great question is, How shall this be done? If we were to allow a universal pause in other Christian works—if we were to drop our implements in every field of enterprise, that we might bring the undivided force of the churches and their ministry to effect this single work, how should our agencies be directed? Should we spend our forces in general exhortations to a higher benevolence; should we pour through the pulpit and press floods of eloquent descriptions of the wants and woes of a dying world? All these are good in their place, but they do not reach the seat of the difficulty. And no little of this kind has been done. A considerable per-centage of the amount contributed has been spent—and necessarily spent as things have gone—in sustaining agencies and publications to supply this stream of light and exhortation. But it has done nothing towards the great purpose of *elevating the standard* of giving. It has only kept good the conveyance from the existing springs.

Do any content themselves with things as they are, and with nothing done to elevate the springs, because they think that some future *revivals of religion* will do the work? This expectation is partly real and partly false—but false in the only sense in which it is applicable. Religion, revived in all its branches and proportions, would of course revive the evangelizing spirit of the church. But revivals, like every thing else in which man is concerned, leave upon him an imperfect result. Under even a genuine operation of the Spirit of God, piety is formed into a mould distorted by imperfect knowledge of duty. Revivals, ever so powerful and far-spreading, cannot be expected to supply defects of character, occasioned by defects of instruction of the public mind, on such a subject as this. The great revival in the days of Edwards and Whitefield, was in some respects a spiritual revolution—a vast advance of the general piety before existing. Yet there was one cardinal duty of Christians which it did not teach. In relation to this, Christians slumbered before, and then slumbered afterwards. There stood, under their eyes, in plain letters that command of God—which now emits such flames—the command, Go ye into all the world and preach the Gospel to every creature. But neither before nor for a long time after this great awakening, was there any awakening as to the great duty of carrying the Gospel abroad to the heathen.

So during the last twenty years our churches have been favored with many revivals—some of them extensive and powerful—a majority of the members now in our churches, are probably the fruits of them; and yet we have looked in vain for any general elevation of the standard of giving from this source. The conversions, we trust, have for the most part been real, and the piety promoted has been in a good degree genuine, but there has been no marked change in the habits of Christian beneficence, resulting from them. And while existing modes of thought and feeling, which have been the source of the difficulty, prevail, we have little more to expect from future revivals. The piety which they produce will be likely to be cast into a mould, having the same imperfection. The truth is, we have failed in one important particular, to bring forth the needed instruction from the Scriptures with that clearness, and strength, and repeated inculcation which is needed to give it its due force and secure for it the mastery of the public mind. And as long as we fail of this, we may expect that our revivals will be failures in this particular.

The Scriptures contain the remedy for this very evil. They furnish not only the motives to impel the mind to its higher tone of action, but with great exactness they describe the process of applying them, and the means by which individual minds, and the aggregate mind of the church are to be permanently tempered with the spirit of apostolic beneficence. The course of treatment which it lays, in order to bring the mind to this result, is as consonant with the laws of our mind, and the processes required are as rational and indispensable, as the course by which the mind in any study, art or science advances from ignorance to proficiency. And to expect the result without the use of the divinely appointed means—to expect to raise the public mind to the desired standard of giving while wholly neglecting the process which God has prescribed for doing it, would be as preposterous as to expect to put one into proficiency in the higher branches of mathematics, without the labor and drilling of the previous stages.

There is no mystery about this matter as it lies in the Scriptures. We have there a rule of action prescribed—plain to every understanding—simple in the acts required of us—which if followed with an honest conscience and a regenerate heart, will not fail of conducting every one who follows it to an elevated standard. The very thing for which it specially provides is, to keep the heart in perpetual exercise in the way best adapted to give it vigor and benevolent expansion. The very end and purpose of it is to elevate the habits of giving. And while there is a well nigh universal neglect of this Divine rule, we need not wonder if it be found impossible to raise the tone of beneficence.

Mr. Finney in London.

The British Banner replies to our remarks, touching its reports of Mr. Finney's preaching in London. And its articles on that subject in two successive papers, deserve a respectful notice from us. The editor misunderstands us when he thanks us for our *compliments.* It was farthest from our intention to compliment him, when we attested his known orthodoxy. There was a necessity in the case. The fact that he had appeared as an endorser for Mr. Finney's soundness in the faith, would by many of our readers be taken as conclusive proof of his own unsoundness. Hence we had other occasions than those of compliment, to offer ourselves as endorsers of the editor's orthodoxy, while he endorsed for that of Mr. Finney. On this side of the water, no man could say what he has said of Mr. Finney, and retain a reputation for Calvinism.

It would appear from casual remarks of the Banner, that the conviction of Mr. Finney's unsoundness is also quite common among his hearers in London. But the Banner has an ingenious way of disposing of those matters, which have wrought so extensive conviction there, and so universal here. Speaking of a discourse on human depravity and Divine sovereignty, he says:—"Some of the views exhibited were not in harmony with the cherished opinions of some, perhaps many, that were present. But the difference was less one of principle than of representation. This is one of the peculiarities of Mr. Finney. He takes a point and expands it into such amplitude, that it bears the aspect of something new and strange, and it may be, to many heretical. Whereas, were it simply stated, according to custom, or briefly exhibited in its relations and combinations, it would excite no alarm."

The editor gives some specimens of Mr. Finney's seeming heresy, but real orthodoxy, achieved on this principle. He quotes Mr. F. as saying, that he expressly teaches, that the ground of our justification "is not the obedience of Christ for us"—"not the atonement of Christ"—"not any thing in the mediatorial work of Christ"—"these are all *conditions* of our justification;" but the *ground* of it is the love of God. Upon this the editor says truly, "It were difficult we think, within the same space, to utter a larger amount of exceptionable language—difficult more strongly to shock the feelings of the evangelical churches, and to alarm the simple, not to say the enlightened. And yet the whole thing turns on the use of the terms, condition and ground."

Again he quotes Mr. F. as saying, that repentance and faith and *sanctification* are conditions of justification. Upon this he says:—Now, every well taught theologian will at once see the wholly incongruous character of these statements, and in particular recoil from the last, as entirely unscriptural, as involving the great turning point of the evangelical system, and setting forth not the Protestant, but the Papal view of the matter. But before the close of the paragraph, they will see that it is a mere metaphysical refinement." Truly, charity covers a multitude of sins. It is hardly possible for language to convey a denial of any point of evangelical truth more complete, than it is conveyed in the cases alluded, yet it seems Mr. F. does it, *Solea fide*, because he follows it with metaphysical subtleties, from which an ingenious mind can extract a sense contrary to the sense so plainly uttered. Grant it to be so, (which we should be far from admitting,) this would show Mr. F. to be the most dangerous of all teachers—really believing one thing, and really teaching the opposite. For it is the obvious sense conveyed in the mere plain statements, and not that covered up under metaphysical subtleties, that the mass of readers or hearers get from him.

But our object is not to debate any points with the highly respected editor of the Banner, but rather to state facts in the case, which may not be known to him. It is a fact which may somewhat modify his conclusions that *the results* of Mr. Finney's labors in this country, have been tried and found wanting. When he commenced his career, he was received as "the great power of God." Many questioned, as many now do in England. But throughout New England and the Middle and Western States, he was very generally received, both by Congregationalists and Presbyterians. Whitefield scarcely created a greater movement than he. Wherever he preached he was followed by immense throngs. Seeming conversions were multiplied, and doubtless many real conversions occurred. Then, however, he had vented none of the heresies, which he has since published, touching perfectionism and some other subjects. He was only accused here and there of Pelagian tendencies on some point—of exalting man's ability, and concealing his dependence. He would then have been welcomed to three thousand pulpits, from which he would now be excluded. And the reason of his exclusion would be found more in the practical results of his preaching, than the doctrines which he avows—though these, as here understood, where he is best known, are regarded as bad enough. Suffice it to say, that whatever disputes have been here had as to his doctrines, we have not heard his anti-Calvinism called in question—we never within the last fifteen years heard the pretence set up that he accorded substantially with even moderate Calvinists, till we saw it in the British Banner. He is not in standing with the Presbyterians of either branch, nor with the Congregationalists. A small sect, which has come up under his auspices, call themselves Congregationalists; but they are repudiated by the great body of our Congregational churches.

The revivals which occurred where he labored most, and most successfully, were followed by disastrous reactions. The ministry was unsettled, crowds of unconverted men were gathered into the churches, strifes and divisions ensued. And in many places, twenty years have not repaired the injury done. The great mass of the people who rejoiced in his labors, where he had free course and was glorified, would not be willing to have them repeated. These, we think, are facts, which deserve some consideration of our English brethren. We state them in no spirit of "hostility," to Mr. Finney; for we have no personal relations with him, that could awake hostility. And we think these results of experience and twenty years observation of a whole nation, on the development of Mr. Finney's views, should come into account in the Banner's interpretation of Mr. Finney's sermons and writings. Which of the two parties is the more liable to mistake?

The editor says, that the periodical press here sounded the alarm against Mr. Finney and Mr. Mahan, and then refused to admit replies; and hence the public impression has gone against their orthodoxy.—The matter in dispute between the press and these professors, was not, whether their doctrines consisted with the current orthodoxy. For, this these gentlemen did not even pretend. They *claimed* to be the authors of *new doctrines*, and boldly impugned the reigning Calvinism, and hence themselves, and not the press, were the authors of the impression of their anti-Calvinism.

The editor tells one piece of news, or at least what will be regarded as such, on this side of the Atlantic. Speaking of publications on the subject of perfectionism, he says, they "published such replies, as silenced, if not convinced the chief of their opponents." Now the chief of their opponents on this subject, was acknowledged on all hands to be Dr. Woods of Andover. And we are sure, that he is neither silenced nor convinced. For he has just issued, in the splendid edition of his theological works, destined to a world-wide fame, a reprint of his reply to Mahan. If Mahan even made a rejoinder to this reply of Woods, it is probably better known in England than here. For it never came to our knowledge.

One person has given a graphic and just illustration of Woods' reply to Mahan—which has gone into current coin among us. And that is by a comparison of a boa constrictor devouring a goat. The creature seizes the goat, and by the first embrace lays it lifeless; then by a harder compression, breaks one after another all its bones, and then lubricates it all over with its mouth (a similitude for the kind and complimentary terms in which the Doctor so much abounds) and then swallows it whole. Such is the general estimate here put on Dr. Woods' reply to Mahan. If the editor of the Banner has read it, he has read it with different spectacles.

The editor attaches great consequence to what here scarce created a ripple on the surface—Mr. Finney's controversy with Dr. Duffield, of Detroit. He says, "One of the great ecclesiastical bodies, deemed it necessary to issue a formal reply," and this reply he says fails to convict Mr. Finney of teaching sinless perfection. If he is judged on the principles of interpretation remarked upon above, it does of course; and more especially, since that pamphlet bestowed very little labor in proving that point—a matter which here requires no proof. For here Mr. Finney is not understood to deny it, in any sense, different from that in which Perfectionists usually deny it. It is a matter of general conviction here, that if there are, or ever have been Perfectionists, Mr. Finney is one of them. Yet it is common for Perfectionists to play fast and loose in their definitions. The Synod of Michigan, however they may be mortified in being judged to have failed to prove what requires no proof, will feel more than compensated in having figured in one of the most influential religious papers of Europe, as "*one of the Great Ecclesiastical bodies*" of this country. It is in reality less than one-fifteenth of the New School Segment of the Presbyterian body.

There is one matter of opinion in which we differ from the editor. He says, Mr. Finney's "holiness, real or apparent, rather than metaphysics, is the rod of his might." Now we have seen ministers, whose holiness was undoubtedly greater, both real and apparent, who had not "the rod of his might." The editor states the fact, in which we find that rod—that is, that Mr. F. is wont to express himself in a way "to shock the feelings of evangelical churches, and alarm the simple;" that, "he should by the use of language so extensively, so unnecessarily and yet almost studiously, upon points so vital, run in the teeth of the established views of the universal church."—This, we think, is the secret of his power—this it is, and not his holiness, nor his metaphysics, that thrills his hearers and gathers around him wondering throngs—including a large portion of wicked men, who will not hear a consistent utterance of Gospel truth, but are glad to hear truth thus abused. And for this reason, he loses his power just as soon as the popular mind comes to understand, as they have in this country, the source of his power. This matter Mr. Finney understands better than his apologist. It is not so "unnecessarily," but it is so "studiously," that he thus shocks the pious feelings of his hearers. But many of them endure the shocks, because they see so many opposers of the Gospel listening, and conclude that a preponderance of good must be done.

We learn from the Banner, that Mr. Finney's labors in London are concluded for the present, after a period of eighteen weeks, and after preaching ninety sermons. He is about to pass over to the continent to recruit his health. Whether he will return to Oberlin or prolong his stay in England, is yet uncertain. We agree with the editor, that his influence will be vastly greater there than here. And if Providence has any designs to accomplish upon the churches in England similar to those accomplished by him here, he will most assuredly remain.

Fugitive Slave Bill.

While the new law on the subject of the reclamation of slaves was under consideration in the last session of Congress, it excited less attention than it deserved. We consider the question of the fitness of that law, however, to be as open for discussion and the free expression of opinion, now that it has gone through the forms of enactment, as while it was only a piece of projected legislation. The same power which created can repeal, and may be as properly addressed for the latter purpose as the former.

We have our doubts as to the constitutionality of a law which, when a man is found in a Free State, and charged with being a fugitive from service to which he is held elsewhere, deprives him of the right of *habeas corpus*, and of having a jury to sit on the validity of the charge. These rights are admitted as to matters of inconceivably less importance than the question of liberty to any person and his whole posterity. We are disposed, nevertheless, to leave any constitutional objection, if any there is, to the decision of the proper judicial authority; rather rejoicing that the intolerable stringency of this unchristian law, will very effectually defeat its design.

Many persons seem to be entangled in a painful scrupulosity of conscience, as supposing that they have some direct personal responsibility in reference to this law; and they are distressed to know what they ought to do about it. We apprehend, however, that this case of conscience becomes a practical matter, only when the point of actual obedience to the requisitions of the law comes up as a matter of fact. In this case, the question is, What shall I do, if I am called upon by the constituted authorities, to aid in recapturing one who naturally has as good a right to his freedom as I have?

In such a case, we feel that a Christian man ought to refuse his aid, and take the consequences of his refusal. The law may be satisfied in two ways, either by doing the act which it prescribes, or by submitting to the penalty it exacts for not doing its requirement. And in the matter before us, we hold that the law is "more honored in the breach than in the observance." To resist the law is rebellion; but to yield *passive* obedience by suffering its penalty, is consistent with the duty of a good citizen, whenever *active* obedience, by performing the act demanded, violates conscience. We know of no other mode in which a Christian man can meet the requirements of the established law of the land, when he is conscientiously opposed thereto.

Religious Intelligence.

THANKSGIVING. The Governor, with the proper advice and consent, has appointed Thursday, the 28th day of November next, as the day for the annual general Thanksgiving in this Commonwealth.

A National Thanksgiving on the last of November, is urged upon the President and the Governors of the several States by a correspondent of the Journal of Commerce. It would surely be a most interesting and happy circumstance, if the people of all the thirty one States of this now vastly extended Union could observe one and the same day as an occasion of thanksgiving, praise and rejoicing for the great blessings which the nation possesses in common. A little concert of action on the part of the several Governors would bring it about, and we hope to see it done.

METHODIST REFORM IN ENGLAND. The British Banner informs us, that the reform movement among the Methodists in England, is progressing with renewed vigor since the close of the Conference. It seems that the Conference hoped, that the Reformers would have seceded and held a closer rein for that purpose. They would readily have lost 50,000 of their best members, in order to gain the repose which they seek in arbitrary rule. But the Reformers are determined to remain and agitate. The point which they are now driving at is, the stoppage of supplies; and there is likely to be great unanimity among them on this. The people will retain their membership, but withhold their contributions from every object connected with Methodism. Reflecting men of all other seats in England, are with the Reformers, and cheering them on. The wisdom of their measures commands universal respect, and the result cannot be doubtful. The cause of true liberty, everywhere, in church and state, and in all branches of both is one. An advance of it in one branch is a gain to the whole; and a struggle in one, should enlist the sympathy of the whole.

☞ The following article was intended for last week's paper, but did not reach us in season for an insertion.

AMERICAN MISSIONARY ASSOCIATION. The 4th anniversary of this Association was held at Rochester, N. Y., Sept. 24. It was a meeting of much interest. The first session, Tuesday afternoon, was occupied with reading the Annual Report. In the evening, a sermon was preached by Rev. Mr. Boynton of Cincinnati. On Wednesday morning, after an hour spent in devotional exercises, a series of resolutions was brought forward, the discussion of which filled up the day in an interesting and profitable manner. The evening meeting was particularly animated and cheering in its character. We found it good to be there.

This Society divides its attention between Foreign and Home Missions. It has now six missions abroad, viz., Africa, Siam, Sandwich Islands, West Indies, Ojibwas and Canada. A colporteur has recently been sent to New Mexico.

The American Missionary Association aims, in all its movements, to discountenance slavery. None can be received as members of the Society, or of its mission churches, or be in its employ, who voluntarily hold their fellow-men in bondage.

The following officers were chosen for the ensuing year:—

President, William Jackson, Massachusetts.
Vice Presidents, G. W. Perkins, Conn., F. D. Parish, Ohio, C. D. Cleveland, Penn., David Thurston, Maine, Samuel R. Ward, N. Y.
Corresponding Secretary, George Whipple, N. Y.
Recording Secretary, Simeon S. Jocelyn, N. Y.
Treasurer, Lewis Tappan, N. Y.
Executive Committee, Arthur Tappan, S. S. Jocelyn, Charles B. Ray, Samuel E. Cornish, William E. Whiting, William Harned, J. W. C. Pennington, Anthony Lane, Thomas Ritter, J. O. Bennett, N. Y., Josiah Brewer, Connecticut, Marshall S. Scudder, Boston.

IMPORTANT ASSOCIATION. An Association has been formed at Jerusalem, which has for its object the literary and scientific investigation of all subjects connected with the Holy Land. The members are all Protestants; and they reside within the territory embraced between the Mediterranean and the Euphrates, the Nile and the Orontes. The Anglican Bishop of Jerusalem holds the office of Patron. Several persons residing at Jaffa, Damascus and Beyrout are corresponding members. The papers read will be formed into a volume and published annually. Much light it is believed, will, in this manner, be thrown upon many important subjects in literature, history, geology, and various branches of science.

GENERAL EPISCOPAL CONVENTION AT CINCINNATI. The Bishops attending the Protestant Episcopal Convention the first day of its session, Oct. 2, numbered 26, and there were about 200 clergymen and laity. The rules which governed the last Convention were adopted for this. The Bishop Onderdonk case was under discussion, with closed doors, but it was expected to come up in Convention.

CINCINNATI, Oct. 3.

But little business of interest was done to-day in the Protestant Episcopal Convention. The standing committee report requesting the House of Bishops to express their opinion relative to the opposition to be observed during the baptismal ceremony, gave rise to a very animated discussion.

After religious exercises to day, the standing committee introduced a canon with reference to clergymen renouncing the ministry. A long debate ensued on the report of the committee on delegates, that a number of delegates had been appointed instead of elected, and that such were entitled to seats, which were finally received.

A memorial was presented and referred in relation to the printing of standard editions of the Bible, as contemplated.

A resolution of the last general convention was adopted, admitting the diocese of Texas into the union of this convention.

A resolution of the House of Bishops, changing the time of holding the convention to the 21 of September was not concurred in.

AMERICAN BIBLE SOCIETY. We learn from the N. Y. Commercial, that the monthly meeting of the Board of Managers of the American Bible Society was held at the Society's House on Thursday, the 31 inst. The Hon. Luther Bradish, one of the Vice Presidents, presided. The attendance was more numerous than usual, and the proceedings were important and full of interest. The prospects of the Bible cause are encouraging, and its friends appear determined to continue and increase their exertions on its behalf. Interesting communications were read from Canada West, from Texas, and one from California, showing the eagerness of many Mexicans to obtain the Holy Scriptures.

PRESBYTERIAN THEOLOGICAL SCHOOLS. The Presbyterian Church, (Old School,) have under their care, six Theological Seminaries. They are located in the following places, and for the last five years have averaged the number of students placed against their names.

Names	Organized	Students
Princeton, N. J.	1812.	149
Prince Edward, Va.	1823.	18
Alleghanytown, Pa.	1827.	50
Columbia, S. C.	1831.	18
New Albany, Ind.	1832.	17
Cincinnati, O.	1850.	new.
Average number of Students,		250

LIBERIA. The Colonization Herald, says the N. Y. Commercial, contains some interesting information of the progress of education in Liberia. The various denominations are exerting themselves in the cause. The Baptists intend purchasing the building on Factory Island, until recently occupied by the Ladies' Liberia School Association of this city for almost a like charitable and noble purpose. The Methodists, in addition to supporting their large missions in the several settlements, have their "Conference Seminary" at Monrovia. A similar institution exists at White Plains. Among the Episcopalians a project is on foot for founding an Episcopal high school, seminary, college and church at Bassa Cove. An excellent site has been selected, and $1200 per annum, for five years have been subscribed toward these objects, in addition to $600 for building purposes.

WELSH AND GERMAN CHURCHES. About *fifty* heads of families, recently connected with the Welch Calvinistic Methodists, were organized as a Presbyterian church, under the care of the Presbytery of Cincinnati, on Monday evening, 16 inst. On Tuesday evening, the 17th, about *fifty-six* heads of families, all Germans, recently connected with the Evangelical St Peter's church, were organized as a Presbyterian church. We cannot but anticipate important results from these two new organizations, which extend the influence of our church over very interesting portions of our population, which heretofore have been beyond our reach. The German brethren are now erecting a capacious and handsome house of worship, in a part of the city, occupied chiefly by Germans. [Pres. of the West.

ROMAN CATHOLIC ARCHBISHOP. Pope Pius IX., has created the See of New York into an Archiepiscopal See, embracing the Suffragan Sees of Boston, Hartford, Albany and Buffalo, and raised Bishop Hughes to the dignity of an Archbishop. Bennett of the New York Herald says that the Pope has constituted five Archbishoprics in the United States, and that he has done this in pursuance of his advice, or rather that of Mrs. B. who visited Rome a few years ago.

METHODISM IN CANADA. At the late Wesleyan Conference, says the Zion's Herald, Dr. Alder, who, in the event of Dr. Ryerson's public duties preventing him from visiting England, had been appointed by the special committee of the Canadian Conference to act as the representative of the Wesleyan Church in Canada, laid before the Conference various statements illustrative of the present state of Methodism in Canada. He remarked that he regarded it as constituting one of the most fruitful branches of the parent tree; that although scarcely sixty years had passed away since the first Methodist minister crossed the boundary line which separates Western Canada from the neighboring republic, and the country, up to a comparatively recent period, was occupied by thin and scattered population, there were now upwards of 25,000 persons in Wesleyan societies, and not less than 1[illegible]0,000 who regularly attended the Wesleyan ministry. They had now in the missionary department of the work in Canada, 46 stations, 62 missionaries, 97 local preachers, 50 chapels, 440 preaching places, 6,129 church members, and 24,060 hearers,

BRITISH AND AMERICAN BENEVOLENCE. From one of our exchanges we learn that the receipts of the American religious benevolent societies for 1849-50, amount to a total of $1,212,233. The receipts of the British religious benevolent societies in the same time, amounted to $3,226,035. The London list, however, embraces many societies not included in the American enumeration.

Ecclesiastical and Ministerial.

☞ We learn that PRESIDENT HOPKINS, of Williams College, has been formally invited to the chair of Theological instruction, in the Union Theological Seminary of New York, which appointment he has declined. One of the reasons assigned by him for declining was that he is a Congregationalist; one of the fundamental laws of the Seminary requiring that every Director shall be a Presbyterian.

☞ We learn that Rev. CALVIN E. STOWE, D. D., late of Lane Seminary, is to be inaugurated Professor of Christian Theology in Bowdoin College, on Wednesday of next week. This is a new professorship created for the special religious benefit of the College, and Prof. Stowe is to be the first incumbent. We congratulate the religious public of Maine especially, that this new chair is to be so well filled.

☞ We learn that at a meeting of the Maverick church and society, of East Boston, held one evening last week, the pastor, Rev. ROBERT S. HITCHCOCK, announced that he should be compelled, on account of continued ill health, to ask a dismissal from his pastoral charge.

☞ We learn that the REV RAY PALMER of Bath, Me., has received a unanimous call from the new Congregational church at Albany, to settle with them in the ministry.

☞ We understand that the Rev. GEORGE L. PRENTISS having accepted the call to the Second Presbyterian Church, at Newark, N. J., was dismissed from his pastoral charge in New Bedford, by an Ecclesiastical Council on the 30th ult.

☞ Rev. AARON PICKETT, of Reading, has received an invitation to become the pastor of the Congregational Church in Sandisfield, his native town, and where he first united with the church.

☞ The Presbyterian Herald says that the Rev. W. W. MARTIN, a venerable Presbyterian minister, who died on the 10 ult., at Lavonia in Indiana, left behind him two sons, missionaries in China; four sons-in-law, Presbyterian ministers; and one son in the Theological Seminary at New Albany, preparing for the missionary work, making eight ministers in one family.

DAVID MURDOCK, a licentiate of the Union Theological Seminary, was ordained, Sept. 18, pastor of the First Congregational church of New Milford, Ct. Sermon by the Rev. D. Murdock, D. D., of Catskill, N. Y.

☞ At the stated meeting of the Presbytery of Philadelphia, held on the 1st inst., the Rev. Dr. WILLIS LORD asked and obtained leave to resign the pastoral charge of the Seventh Presbyterian church, Philadelphia. It is now, says The Presbyterian, more than ten years since Rev. Dr. Lord was installed pastor of the Seventh church; previously to this he had been pastor of the Richmond Street Congregational church in Providence, Rhode Island.

He has deemed it his duty to accept an unanimous call from the First Congregational church of Cincinnati, Ohio, to become their pastor.

Dr. Lord will be followed by many sincere regrets, and many kind wishes and prayers. Wherever known he will be highly esteemed as an accurate scholar, and an able preacher, and a truly amiable man.

THE DAUGHTER OF MUSIC.

We have heard Jenny Lind sing more than once, and our admiration of her wonderful power is by no means diminished; but rather increased. To praise her is now hardly in good taste—it is an effort

"To gild refined gold, to paint the lily
* * * * Or add another hue
Unto the rainbow."

She is the Queen of song, and reigns in her wide empire with matchless grace. We know not which most to admire, her unrivalled witchery of music, or her irresistible fascination of manners, or her exquisite loveliness of character. These all, with other virtues, combine to invest her with a charm, that makes a willing captive of every one who comes within her magic circle. She has before her a field of the richest promise. We hope she may be true to her high destiny. We hope that not only her beloved Sweden, but that other nations may be made glad by the beams of her goodness. We trust that it will be so; for we believe with the poet, that—

"* * * * Spirits are not finely touch'd,
But to fine issues."

We do not mean to intimate that she should distribute her largesses *here* like the dew—let her reserve them for her dear Sweden; but that she should dispense, every where that she goes, the sweet charities of a moral and religious influence. Then the plaudit of an admiring world, and still better of an approving heaven will be hers.

☞ The following communication was intended for our paper of last week, but did not reach us till it was too late for insertion.

Young Ladies Institute, Pittsfield.

MESSRS. EDITORS:—Permit me to say a few words in your valuable paper respecting the merits of the Young Ladies Institute at Pittsfield. I do not intend to offer a solicited "puff"—but from what I witnessed at the examination, which occupied Tuesday, Wednesday and Thursday of this week, I wish to call the attention of those parents, who are desirous, of giving to their daughters all that pertains to excellence in female character, to this school.

Young ladies boarding schools are often spoken of as the climax of what is showy and superficial. This is not true of the Institute at P. The Examining Committee were not only invited, but requested to call up any part of the text book, and ask any questions on the studies which had been pursued, and the result fully satisfied all present that there was no collusion between the teachers and pupils. The grand object with the teaching in this school is what it should be, to educate—draw out the mind of the pupil—rather than to load the memory with facts to meet a present emergency. The corps of teachers, consisting of *males* as well as females, have themselves been thoroughly educated. The instruction in modern languages is given by gentlemen who were born and educated in those countries where these languages are spoken. Evidently no pains or expense have been spared to secure able and accomplished teachers. Without going into detail, I will simply say, that the scientific, literary and ornamental merits of this Institution are of a high order.

Mr. Tyler, the intelligent Principal, and his efficient and accomplished lady, manifest the most untiring devotion to their pupils—seeming to feel the same anxious solicitude for their character and best interests, which parents themselves feel.

Of the far famed beauty of Pittsfield, which has appropriately been called the "garden of the Bay State," I need not speak. The grounds belonging to the Institution are extensive, and laid out with taste, and the buildings so arranged as to afford every convenience and comfort to the young ladies. It was gratifying to see how pleasantly they improved the hours devoted to relaxation—some promenading the gravelled walks—others strolling over the green lawn shaded with rich foliage—and others with happy countenances seated in the carriage for a ride. The Principal has made such provision, that every young lady, free from expense, may ride out as often, at least, as once every other day. The school is large, consisting of young ladies from eighteen different States of the Union, and from several foreign countries—all apparently in good health, cheerful and lady-like in their deportment. There has not been a single case of mortality in the Institution during the year. And the physician's bill for the school during the previous year was less than fifteen dollars.

Nothing more deeply impressed my own mind than their appearance when assembled in the chapel at their morning and evening devotions. All unite in singing, and when a portion of Scripture is read, all kneel, as though around the family altar, while the teacher offers up prayer for the Divine blessing. While every thing which looks like sectarian influence is carefully avoided, a most delightful Christian influence seems to pervade the whole establishment. I believe there are few, very few families in our land where a better religious influence is exerted, than is daily felt in this school. During the past term it is believed that forty at least have been hopefully converted to God.

Rev. Mr. Rogers, of your city, who was expected to address the school, was prevented from attending by domestic affliction. But a large congregation listened with much pleasure to an interesting poem by Park Benjamin, Esq., of New York City. At the close of the exercises the Rev. Dr. Todd, the President of the Trustees, in his usual happy and touching manner, addressed the graduating class, and presented them with their diplomas.

This was my first visit to Pittsfield. The week I spent there was a delightful and rich entertainment, which will long be remembered with pleasure. I wish I had earlier become acquainted with the character of this Institution. Long, long may it continue to shed its rich blessings on the fair daughters of our land who may assemble there to receive instruction.

Yours, &c.

THE MORMON BIBLE.

TO THE EDITORS OF THE PURITAN RECORDER.

Your paper of the 31 inst., contained an article from a correspondent, relative to the Mormon Bible.

The Rev. Solomon Spalding, removed from Massachusetts to Ashtabula County, Ohio. He located, I think, at Conneaut. He was the author of a historical romance, written in a peculiar style, somewhat after the manner of the Chronicles. He went to Pittsburgh, Pa., to contract for the publication of his work, and left his manuscript in the possession of a publisher. While there, it was seen by the Rev. Sidney Rigdon, then a Baptist minister, afterwards one of the leaders of the Mormons, a man of a good deal of native mind, and a popular and effective speaker. Rigdon unquestionably copied Spalding's manuscript, and having made the acquaintance of the late Mormon prophet, Joe Smith, who was a man of much cunning, they got up the Mormon Bible.—They used many of the names in Spalding's romance; but they changed entirely Spalding's work. Many years ago, I saw a part of the original manuscript of Mr. Spalding, and I presume that now it is in the possession of Mr. E. D. Howe of Painesville, Lake Co., Ohio, who some years since published a full and complete history of Mormonism.

The widow of Mr. Spalding, a few years since, was living in Monson, Mass.

If your correspondent will obtain from Mr. Howe, a copy of his work, he will find that Mr. H. has made the romance of Mr. Spalding a *historical fact*, and he has not suffered the origin of Mormonism *to die*. It is an interesting work got up with great labor and research, and shows up Mormonism in all its beauty.

Yours truly, J. A. B.

From our Western Correspondent.

TO THE EDITORS OF THE PURITAN RECORDER.

DUBUQUE, IOWA, OCT. 1ST. 1850.

GENTLEMEN:—Your readers will no doubt be gratified to learn that the friends of morality and religion are alive to the importance of *present* efforts to give a right direction to the habits and public sentiment of this new and rapidly advancing State. It is important that such efforts should be made *now*, because our community is in its infancy, and it is no less true of States than of individuals, that "the child is father to the man." But it is doubly necessary with us, on account of the immense influx of *foreign* population that is coming in upon us. This last class have in Europe felt none of the influence of the great *Temperance Reformation* which has blessed our land, but they come accustomed to the use of intoxicating drinks, and totally ignorant of all the great truths which have been impressed on our own people in reference to the uselessness, the danger and the evil resulting from them. They have also been trained with very loose notions in respect to the Sabbath, regarding it, generally, as a holiday, and even the most religious of them having no idea of its observance according to Puritan views.

Under these circumstances, and because our own people need to be roused anew to the consideration of these subjects, two conventions were recently called at Iowa City, our capital, one for the purpose of discussing the claims of the Sabbath, and promoting its better observance; and the other to advance the cause of Temperance. Both were held, (at different hours,) on the same days, and were interesting, and will no doubt do good. Several of our public men were present, and took part in the proceedings. It is designed to hold another Sabbath Convention next year. A suggestion has also been made for a *North-western Convention of the friends of the Sabbath and of Temperance, embracing the States of Iowa, Wisconsin and perhaps Michigan, with Northern Illinois and the Territory of Minnesota.* I hope such a movement will be made. There is a peculiar fitness in uniting these two objects, since Sabbath profanation and intemperance are closely connected. The Sabbath at the West is, to a considerable extent, *the* great day for carousal and the indulgence in intoxicating drinks, especially among the Germans. It is melancholy to see how the *beer houses* are thronged by the latter on this sacred day.

The *American Bible Society* and its auxiliaries, are doing much to benefit this State by furnishing the Word of God in various forms and at a cheap rate to the people. There are Bible Societies formed in almost all our counties, and many of them have employed, or are now employing, agents to visit every family. We have such an agent in this country, who meets with much success, and who is putting the Scriptures into many families that would otherwise be destitute of them. Such measures are especially important here, where it is difficult for a large portion of the people to get Bibles, if so disposed, through the ordinary channels.

The *American Tract Society* is also doing a good work by means of its *colporteurs*. This colporteur enterprise is indeed admirably adapted to the new settlements of the West. Eternity only will reveal the influence which the dissemination of religious literature, by means of these humble and self-denying laborers, has exerted. A Convention of colporteurs is to be held at Chicago on the 8th inst., at which it is expected that some thirty will be present, and which will continue in session several days. A similar one is also to be held at Cleveland, Ohio. These meetings, as heretofore held, are described as full of interest.

You will recollect that I have frequently alluded in my letters to the importance of aid being furnished, to a small extent, to our feeble churches in erecting houses of worship. I am glad to know that this subject is beginning to attract something of the attention which its importance demands. In a letter published in The Puritan Recorder, I think about the last week in August, I suggested a plan for accomplishing the object, which is subject, in my view, to the least objections; viz., for individuals who are able and interested, to put $50,000 or $100,000 at the disposal of the agent of the American Home Missionary Society, or some other minister in whom they have confidence, to be paid over to any feeble church that will enter upon the work of building a meeting house, to be completed within a given time. In many such cases I have known a pledge to that extent, to result in the erection of a house which otherwise would not have been begun. This plan which I have suggested is highly approved of by our ministers and by some business men at the East. A few weeks ago I received a letter from a merchant in New England, of which the following is an extract:

"I highly approve of the plan recommended in the letter of J. C. H., of offering aid to churches on condition that they will help themselves. I will remit to you $50 (or $100 if that is necessary to effect the object,) whenever I learn from you that it will enable and encourage a parish, now destitute, to build and *pay for* a place of worship. I hope the new societies at the West will be counselled, as a general thing, to keep out of debt. I feel that our Western States are laying foundations for *millions* of people, and DESIRE TO DO ALL THAT I AM ABLE, TO ASSIST WISE AND HOLY MEN NOW BUILDING THERE."

Would that this were the spirit of every Christian in the highly favored churches of the East.

On receiving the letter of which the above is an extract, I wrote to several places, giving them the information it contained, and also to our Home Missionary Agent. The result was to stir up several churches, and to lead them to make the effort to raise the means to build. In one place a little band ful of Christians who had long been anxiously desiring to see a house of God arise among them, met together, and though poor, they yet pledged themselves to raise enough, with $100 aid, to accomplish the design, and I think the work will soon begin. In another place, which is a county seat, and where there is a considerable village and no meeting house, the suggestion of their having aid, seemed to give the church new life, and I think they would be led to undertake to build with such a pledge. One of our oldest and most useful and self-denying missionaries writes me in reference to his place as follows:

"When I came here I needed a place to live, and also a house in which to preach. A building was purchased whose whole dimensions were 20 by 26 feet. The *chamber* was fitted up for a place of meeting, while we have continued to live on the lower floor. Our room for meeting is too strait, while our family accommodations are too scanty to a distressing degree. I am not certain that we could build even with the aid of $100. But we would be glad to try. The church at S. (a flourishing village on the Mississippi,) need exceedingly a place of worship. I think they would build with that aid. I see not how a minister can act efficiently there without a meeting house. *We* must build soon, and, for aught I see, must have aid."

The Missionary Agent writes me:—"At D. (a county seat,) they are trying to build, with the promise of $50 aid, but they need $50 more. The B. church need help, as also do Br. K.'s, and the churches at O. and A. At F. (a county seat) they talk of building, and need a house much. There is a revival in Bro. K.'s church, and from fifteen to twenty-five hopeful conversions, and some of the cases are of men of influence." These extracts may serve to give a slight idea of the value of a little aid for this purpose, at this moment. True, it may be said, that churches will *in time* arise at all these and other points where they are needed without aid. But how great the loss of influence to the ministry in the mean time, if not the loss of souls. What poor economy to compel the missionary to toil on for years perhaps, *deprived of one of the most successful elements of success*, a place in which to assemble the people to listen to his messages, and sustained by missionary funds perhaps for years longer than would be necessary could he have a little *early* aid in putting up a house of God. *This is like hiring a mechanic and setting him to work with half the tools he needs.* I commend this subject to Eastern Christians, and beg them to exercise in this matter a little of the prudence and foresight which is characteristic of the Yankee in worldly things.

You will recollect one Rev. M. Hummer, who some years ago visited the East from this State. He has become a Swedenborgian. He was a member of the Old School Presbytery in this State, and was recently suspended for "contumacy," and for declaring "that Presbytery is the most corrupt body he ever knew, and a den of thieves ecclesiastically."

Respectfully yours, J. C. H.

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TO THE EDITORS OF THE PURITAN RECORDER.

GENTLEMEN:—The Executive Committee of the Tract Society, have just received a Report of the proceedings of the Convention, communicated by their General Agent, Mr. H. B. Holmes. From Mr. Holmes' statement, I select such parts as may be of general interest. Yours truly, SETH BLISS.

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CLEVELAND, Oct. 1, 1850.

GENTLEMEN:—It becomes my duty to render you some account of the Colporteur Convention, held in this city during the last week, which by your vote it was my privilege to attend.

But how can the results or the impressions of such a season be described! About fifty laborers from eight States, and either continent, and from ten branches of the church were present. Among them were the Rev. Mr. Kirk, to represent one Society, the Rev. Messrs. Hallock and Cook, Secretaries; seven general agents, and about forty colporteurs, of whom seventeen were Germans. Some of these brethren bore in their persons and their garments, the evidence that they had worked hard, and for little pecuniary compensation. But they were truly happy in their labors and their sacrifices. The session was opened on Tuesday the 24th, by singing our favorite hymn; "Come Holy Spirit." The presence of that blessed Spirit was manifest from the very opening of the meeting, in the offering of that prayer by brethren of so many different lands and name.

By request of the Convention, Mr. Kirk preached on Tuesday and Wednesday evenings. And in those solemn, timely and comforting discourses, as well as for counsels and sympathy expressed by him at every stage of the meeting, I do but echo the sentiment of every Christian brother, when I say that unitedly they bless God, and bless you, for his attendance.

Public meetings were held on each evening of the week, when addresses were made by members of the Convention. The topics successively of the four evenings were: The Spiritual wants of our Country; The Immigrant Population; The Personal effort to save the souls of men.

The business meetings were continued eight hours a day, for five consecutive days. On Sunday, the clerical members of the Convention occupied the several English and German pulpits, which were kindly tendered them, to present the interests of the Tract Society. The public services were closed by a general meeting in the Baptist church on Sunday evening; a meeting that will long be remembered by all of that great assembly.

The various discussions and addresses of this occasion have left on the churches of Cleveland, a very deep and delightful impression. At the close we were constantly hearing regrets that we had not invited them to be present at all our deliberations. But the Convention was in fact, in no way designed for popular impression, but purely as a business meeting, in which the Colporteurs might be met by the Secretaries and general agents; communicate the light of their various experience; state their difficulties; form acquaintance with one another, and with the officers of the Society; and receive such instructions, counsels and encouragements as might seem appropriate. It proved, however, that the statement of personal religious experience and of the general modes of labor, which occupied a day and a half, were among the most delightful and profitable of all our exercises.

I will specify a few points on which I received new light and new impressions.

1. *Christian Union.* When each recounted, in turn, the dealings of God with his own soul, it appeared that however varied their experience, it was, amid the "diversity of operations, but one Spirit" that had subdued them to himself; and that, under whatever denominational flag they marched, they were following the "Captain of Salvation," and had sworn fealty to the King of kings. I had no conception before, that among brethren of so many names, having any remnants of poor human nature yet unchanged within them, the Shibboleth of party could be entirely erased from their vocabulary.

2. *The Sacrifice and self-denial Involved in Colportage.* I had fancied myself from ten years' connection with this work, somewhat familiar with the nature of the service these men are performing. But when I came to see the men, and listen, hour after hour to their statements of toil and peril, through mud by day, sleeping under half covered cabins by night, where they might either count the stars or bathe in the storm, as they lay upon their beds, I confess I had a new estimate or the character of these humble and self-denying pioneers of Christ's army. One German brother described his reception in one house, where he was kicked down four flights of stairs; in another, where he was saluted with the shovel and the broom. One declared that he found the bare floor a luxury at the close of his days of excessive toil. Another had lost an eye; and his wife, the use of a limb in the service; and yet he declared, they did not know what self-denial was; for he believed it to be the privilege of a Christian to "rejoice in tribulation," and so "cut the throat of self-denial."

When a poor German said; "My children all patched up, and the wife one clothe, and him one clothe, and a poor house, and nothing in it, and the wife cry because left with only one dollar, all he had to leave, when separating from his family for a three month's siege; and he told her she must trust in the Lord; and when the Lord wants you to have a better house, you'll have it." When I heard all this, and much, much more, I felt that hitherto I had been a stranger to the reality of the work; and that these brethren deserve a warmer sympathy, and more affectionate regard from the churches who maintain them.

3. *The singleness of purpose* which distinguishes these men. During the later sessions of the Convention, the members were invited to propose any inquiry in writing, on any topic on which they desired counsel or instruction. The impression most deeply made on my mind by their inquiries and statements, was, that these men are living for but one object; and that their solicitude and most tender anxiety is on the single point of doing the work of God. And the churches may be sure that the work entrusted to them will be faithfully performed, and at the least possible expense. Those men, I am sure, will never abuse the confidence of the churches.

4. *The constraining love of Christ* is the main-spring, the life of all this movement. Nothing else could have originated the enterprise; nothing else could sustain these men in executing it.

I enclose with this, a minute adopted by the Convention at its closing session, in view of the imperative demand for the extension of colportage, as it was demonstrated in the progress of the meeting. After earnest prayer, the Convention felt constrained to adopt unanimously the following minute:

Whereas, notwithstanding all which has yet been done to meet the increasing religious wants of this nation; thousands of souls, not only in the newer, but also in the older sections of our country, are to an alarming degree destitute of the means of grace, and other destitute thousands are coming to our shores from foreign lands; and whereas from developments made in this Convention, it is clearly seen that the labors of pious and self-denying colporteurs are eminently adapted to impart a knowledge of the unsearchable riches of Christ to multitudes ready to perish in their sins, and also to explore our moral wastes and prepare them to receive ultimately all the appointed ordinances of the Gospel; and the Head of the Church has greatly blessed them to the accomplishment of such results. Therefore,

Resolved, That this department of benevolent effort, so worthy the confidence, the prayers and the pecuniary support of the American Church, ought to be enlarged by bringing more colporteurs into the field, and that not less than one thousand of these pioneers and helpers of the Gospel ought to be commissioned and employed in our country without unnecessary delay.

I only add, that if this last week does not, in the end, prove the most profitable and available week to our Society that I have ever been permitted to spend in its service, the fault must be my own. With heartfelt gratitude for this high privilege, I remain,

Yours very sincerely, H. B. HOLMES.

A NUISANCE.

We in common, we suppose, with all other ministers, have been compelled to pay *letter postage twice*, on a pamphlet sent us, advertising as a secret, a wonderful process of washing, to be bought for a dollar by one Mr. Twelvetrees of New York. As might be expected in such a case, the secret appears to be no secret. The Vermont Chronicle has upon it the following:—

SECRET ABOUT WASHING. A correspondent inquires about the new mode of *washing*, which Mr. Twelvetrees promises to send to such as will forward him a dollar, post paid. We have a volume which contains *that* (the very secret sold by Twelvetrees,) and a great many other valuable things, and which we will sell for twenty-five cents, or *five copies* for a dollar. It can be sent by mail; postage 10 1-2 cents.

We do not offer to sell a secret, for it long ago ceased to be such; but only a useful book that is cheap at the price, independently of the Twelvetrees method of Washing. And thus our friends may save themselves the trouble of sending their dollar to New York.

FRUIT TREES.—SPECIAL NOTICE. To this advertisement we would direct special attention. Amateur fruit growers are here offered rare privileges. Col. Wilder has probably the greatest variety of pears that is to be found in any nursery collection in this country. At the late horticultural exhibition in this city, he presented from his own grounds more than two hundred varieties of pears alone. There is probably no man living who understands so well as he the nature of fruit trees in general, and of pears in particular. Whoever purchases of him would be pretty sure to know what he got and to get a good article of the kind. His skill in the nomenclature of fruit trees is equal to that of Prof. Agassiz in the nomenclature of fishes. But not to enlarge upon Col. Wilder's skill in all the branches of Pomology—which we should be happy to do—we will merely say that the fruit loving public—which we suppose to be the whole—are under great obligations to him as a public benefactor, for what he has done to advance the science of Horticulture and fruit growing.

THEOLOGICAL AND LITERARY JOURNAL. The following is the table of contents of the October number of Mr. Lord's Quarterly.

I. Professor Park's Theologies of the Intellect and the Feelings.
II. Modern Systems of Biblical Hermeneutics.
III. Professor Crosby on the Second Advent.
IV. A Designation and Exposition of the Figures of Isaiah, Ch. IX.
V. Dr. Keith on the Signs of the Times.
VI. Critics and Correspondents.
VII. Miscellanies.
VIII. Literary and Critical Notices.

A SERIES OF TEMPERANCE MEETINGS on Sunday evenings, have been arranged by the Young Men's Total Abstinence Society of this city, in which clergymen of the various sects are expected to participate. Rev. Wm. M. Rogers will commence the series by a discourse at the Central Church, Winter St., on Sunday evening next, at 7 1-2 o'clock.

General Intelligence.

ARRIVAL OF THE CAMBRIA.

ONE WEEK LATER FROM EUROPE.

The Cambria with 74 through passengers, and 11 for Halifax, arrived at Boston on Saturday.

The English Securities have fluctuated but little during the week. Money continues abundant, but its value is slightly increased. The Bullion in the Bank, is a trifle less than fifteen millions.

ENGLAND. It is stated on the authority of the correspondent of the London Herald, under date of Paris, Thursday evening, that arrangements are on foot between Spain on the one side, and England, France, and Holland on the other, by which Spain on condition of having Cuba protected by the joint action of those powers, engages to pay the debt due by her to England, France, and her Dutch creditors.

The chief feature of English news has been the publication of decrees of the Cabinet, in reference to the educational colleges of Government in Ireland, which the Synod of Thurles has condemned in to-to, greatly to the surprise of all well wishers of that unfortunate country. The Liverpool Journal and Chronicle which, being edited by Catholics, are supposed to represent popular feeling among that body, are loud in their disapproval of the course adopted by a section of the Irish Bishops at the command, as is said, of the Pope. The Chronicle says this is a mournful announcement over which the Statesman may well ponder, for the blackness of the past is unredeemed by the slightest hope of the future. This difference of creeds which it was the object of an enlightened patriotism to head by uniting the youth of Ireland in colleges, where the religious principles of each would be cared for, is to continue it seems, under ecclesiastical sanction, with all its horrid brood of evils, bad passions, and personal and sectarian antipathies. The curse of the past is doomed to hang over the land, and a system of education admirably adapted to the requirements of the country, is rudely pushed aside by the prejudices of the Irish Bishops.

At several public meetings in different places, it has been proposed to bestow a suitable testimonial of public approbation upon the brewers and draymen of Barclay & Perkins's establishment, for their treatment of Gen. Haynau.

As an offset, The Times states that preparations are making at Vienna to greet the General on his return with what that journal styles a splendid demonstration of loyal devotion. The garrison is to serenade him by torchlight, and the Emperor is to raise him to the rank of a Marshall of the Empire. It is also stated on the authority of an Austrian journal that the Austrian Minister at London has been instructed to demand the punishment of the men who assaulted the butcher in London.

A frightful railway accident occurred on the Eastern Line on the 18th. Nine lives were lost.

The Gorham dispute has not ceased to agitate the public mind.

A destructive fire occurred in London on Thursday in the vicinity of the Corn Exchange. The building was materially injured, and a large amount of property destroyed. The Atlantic had booked a hundred and fifty passengers, and was to sail on the 25th. The weather has been uninterruptedly fine throughout all parts of the Kingdom for securing the latest remnant of harvest.

The London press of Friday publish later news from India, received by telegraph via Trieste. The cholera had broken out in China, and the Governor of Macao had died of it. Commercial affairs at Bombay were improving. The same remarks apply to Madras. At Calcutta trade was less active. The prospects of the Indigo crop are said to be very encouraging.

FRANCE. The only important political incident of the week has been the discovery of the Orleanist plot. The documents connected with it, whilst they do not appear to implicate any person, afforded the Paris and London press food for very long editorials.

The President returned to Paris on Thursday, and his tour is said to have been attended with brilliant success. Some of his friends have begun to agitate the question of allowing him another three million francs for his personal expenditures.

The proposition meets with little favor in consequence of which, he has, it is said, come to the determination of making no more progresses this sea-

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A NUISANCE.

We in common, we suppose, with all other ministers, have been compelled to pay *letter postage twice*, on a pamphlet sent us, advertising as a secret, a wonderful process of washing, to be bought for a dollar by one Mr. Twelvetrees of New York. As might be expected in such a case, the secret appears to be no secret. The Vermont Chronicle has upon it the following:—

SECRET ABOUT WASHING. A correspondent inquires about the *new mode of washing*, which Mr. Twelvetrees promises to send to such as will forward him a dollar, post paid. We have a volume which contains *that* (the very secret sold by Twelvetrees,) and a great many other valuable things, and which we will sell for twenty-five cents, or *five copies* for a dollar. It can be sent by mail; postage 10 1-2 cents. We do not offer to sell a secret, for it long ago ceased to be such; but only a useful book that is cheap at the price, independently of the Twelvetrees method of Washing. And thus our friends may save themselves the trouble of sending their dollar to New York.

FRUIT TREES—SPECIAL NOTICE. To this advertisement we would direct special attention. Amateur fruit growers are here offered rare privileges. Col. Wilder has probably the greatest variety of pears that is to be found in any nursery collection in this country. At the late horticultural exhibition in this city, he presented from his own grounds more than two hundred varieties of pears alone. There is probably no man living who understands so well as he the nature of fruit trees in general, and of pears in particular. Whoever purchases of him would be pretty sure to know what he got and to get a good article of the kind. His skill in the nomenclature of fruit trees is equal to that of Prof. Agassiz in the nomenclature of fishes. But not to enlarge upon Col. Wilder's skill in all the branches of Pomology —which we should be happy to do—we will merely say that the fruit loving public—which we suppose is the whole—are under great obligations to him as a public benefactor, for what he has done to advance the science of Horticulture and fruit growing.

THEOLOGICAL AND LITERARY JOURNAL. The following is the table of contents of the October number of Mr. Lord's Quarterly.

I. Professor Park's Theologies of the Intellect and the Feelings.
II. Modern Systems of Biblical Hermeneutics.
III. Professor Crosby on the Second Advent.
IV. A Designation and Exposition of the Figures of Isaiah, Ch. IX.
V. Dr. Keith on the Signs of the Times.
VI. Critics and Correspondents.
VII. Miscellanies.
VIII. Literary and Critical Notices.

A SERIES OF TEMPERANCE MEETINGS on Sunday evenings, have been arranged by the Young Men's Total Abstinence Society of this city, in which clergymen of the various sects are expected to participate. Rev. Wm. M. Rogers will commence the series by a discourse at the Central Church, Winter St., on Sunday evening next, at 7 1-2 o'clock.

General Intelligence.

ARRIVAL OF THE CAMBRIA.

ONE WEEK LATER FROM EUROPE.

The Cambria with 74 through passengers, and 11 for Halifax, arrived at Boston on Saturday.

The English Securities have fluctuated but little during the week. Money continues abundant, but its value is slightly increased. The Bullion in the Bank, is a trifle less than fifteen millions.

ENGLAND. It is stated on the authority of the correspondent of the London Herald, under date of Paris, Thursday evening, that arrangements are on foot between Spain on the one side, and England, France, and Holland on the other, by which Spain on condition of having Cuba protected by the joint action of those powers, engages to pay the debt due by her to England, France, and her Dutch creditors.

The chief feature of English news has been the publication of decrees of the Cabinet, in reference to the educational colleges of Government in Ireland, which the Synod of Thurles has condemned in to to, greatly to the surprise of all well wishers of that unfortunate country. The Liverpool Journal and Chronicle which, being edited by Catholics, are supposed to represent popular feeling among that body, are loud in their disapproval of the course adopted by a section of the Irish Bishops at the command, as is said, of the Pope. The Chronicle says this is a mournful announcement over which the Statesman may well ponder, for the blackness of the past is unredeemed by the slightest hope of the future. This difference of creeds which it was the object of an enlightened patriotism to heal by uniting the youth of Ireland in colleges, where the religious principles of each would be cared for, is to continue it seems, under ecclesiastical sanction, with all its horrid brood of evils, bad passions, and personal and sectarian antipathies. The curse of the past is doomed to hang over the land, and a system of education admirably adapted to the requirements of the country, is rudely pushed aside by the prejudices of the Irish Bishops.

At several public meetings in different places, it has been proposed to bestow a suitable testimonial of public approbation upon the brewers and draymen of Barclay & Perkins's establishment, for their treatment of Gen. Haynau.

As an offset, The Times states that preparations are making at Vienna to greet the General on his return with what that journal styles a splendid demonstration of loyal devotion. The garrison is to serenade him by torchlight, and the Emperor is to raise him to the rank of a Marshall of the Empire. It is also stated on the authority of an Austrian journal that the Austrian Minister at London has been instructed to demand the punishment of the men who assaulted the butcher in London.

A frightful railway accident occurred on the Eastern Line on the 18th. Nine lives were lost.

The Gorham dispute has not ceased to agitate the public mind.

A destructive fire occurred in London on Thursday in the vicinity of the Corn Exchange. The building was materially injured, and a large amount of property destroyed. The Atlantic had booked a hundred and fifty passengers, and was to sail on the 25th. The weather has been uninterruptedly fine throughout all parts of the Kingdom for securing the latest remnant of harvest.

The London press of Friday publish later news from India, received by telegraph via Trieste. The cholera had broken out in China, and the Governor of Macao had died of it. Commercial affairs at Bombay were improving. The same remarks apply to Madras. At Calcutta trade was less active. The prospects of the Indigo crop are said to be very encouraging.

FRANCE. The only important political incident of the week has been the discovery of the Orleanist plot. The documents connected with it, whilst they do not appear to implicate any person, afforded the Paris and London press food for very long editorials.

The President returned to Paris on Thursday, and his tour is said to have been attended with brilliant success. Some of his friends have begun to agitate the question of allowing him another three million francs for his personal expenditures.

The proposition meets with little favor in consequence of which, he has, it is said, come to the determination of making no more progresses this season. Of the whole number of 85 provincial Councils, forty-nine have passed resolutions in favor of the revision of the Constitution, with the view, as is understood, of prolonging the powers of the President. Of the thirty-six others, twelve only passed resolutions decidedly adverse to the proposed change. The Government journals contend that the great majority of these councils having admitted the principle of a necessity of revision, it is permitted to undertake such revision, according to what may be deemed most advisable to the interests of the country.

The doctrine, however, meets with no favor from the opposition journals, inasmuch as a large majority of the councils have accompanied their resolutions with qualifications in favor of the Legislative Assembly and with stipulations that nothing should be done without the consent of the representatives of the people. About 700 emigrants, chiefly belonging to the old Garde Mobile, are about to leave for California. The reported changes in the Ministry are said to be wholly unfounded. The increase of the revenue during the first eight months of this year over the last, is stated at 25,000,000 francs. In the Bourse, Thursday, fives opened at 93 85, closed 93 60.

THE DUCHIES. Advices from Hamburg state that on the 12th the Holstein army made a forward movement, with the intention of attacking the fortified bridge across the Schyle, at Messunde. The Danes were driven from their unfortified position at Koshendorff and other points, into their entrenchment. "Their cannon aided" for about an hour by the Holsteiners, but without effect, when the firing ceased, and they began to retire.

The Danes then replaced the bridge which they had previously removed, and crossed over with the intention of harrassing the retreat of the Holsteiners, but found them so strong as to render it unadvisable to press them closely. Gen. Willisen took possession of Rekenford, and established his head quarters at that town, in the afternoon, but was subsequently forced to retire, owing to the near proximity of the Danish ships.

The army bivouacked at night at points somewhat in advance of their previous position, and on the following day the Danes still declined to give them battle. They re-occupied the position, which they held previous to the advance, and up to the 14th no further movements had been made. The Holsteiners lost about a hundred and thirty, and the Danes a hundred and seventy men.

HESSE CASSEL. The Germans have been occupying last week with the sudden and precipitate flight of the Prince of Hesse Cassel. Disputes having occurred between the Prince and the Chamber as to his right to impose taxes without the consent of the latter, and the people having obtained the sanction of the legal tribunals to their resistance of the legal taxes imposed by the government, the Prince found the place too hot to hold him, and fled.

The Hessiery appear to be getting on very well without the elector and his infatuated minister; and it is said to be probable that other States will shortly follow their example. Austria and Prussia are viewing this outbreak with no little anxiety. It is said that Austria will take sides with the elector if the Hessians should render such a step necessary. Perfect tranquillity prevails at present.

ARRIVAL OF THE CHEROKEE

WITH ONE MILLION IN GOLD.

NEW YORK, Oct. 5, 1 o'clock, P. M.

The Cherokee left Chagres 20th Sept. She left steamers Georgia, Empire City, and Alabama waiting for passengers. The mails, bullion &c., and gone down. They were all expected to sail the same day.

The Cherokee has 140 passengers and over one million of gold on freight and in the hands of passengers.

The Alta California says, accounts from the mines are encouraging. The mines in the vicinity of Humboldt's Bay are perhaps at the present time fully as rich as the most profitable districts in California yet known.

In the Trinity, Chaste and Klamarth rivers, thousands are at work with extraordinary average success, and new diggings are daily opening. One hundred mules in one train, well packed at one store, passed by our office last evening, bound to the mines. Four or five trains of from ten to thirty went up in the morning.

The Marysville Herald says: We are credibly informed that one man, at one haul, took out a forty pound lump of pure gold on the Yuba, about fourteen miles from Marysville, the day before yesterday.

The news of the death of President Taylor reached San Francisco on the 24th. It was received with every demonstration of sorrow; and on the 30th appropriate public funeral ceremonies were performed.

The San Francisco Herald says the disturbance in Sacramento City ceased almost immediately after the first outbreak. Some of the ringleaders are arrested and in prison awaiting their trial. In the different melees there seems to have been killed Sheriff Mckinney and Mr. Woodland; wounded Mayor Bigelow, and Capt Radford of the Squatters; George W. Henshaw and Madison Kelly were killed. The keeper of the house from which the first shot was fired, after being dangerously wounded, was pursued and captured.

Rumors prevail in Sacramento that a band of four hundred armed men are in the city of Weaversville, preparing to attack the city for the purpose of securing the prisoners. The authorities, though not attaching much credit to the stories, have sent out spies in every direction.

The arrival of a gentleman, charged by Mr. Letcher our minister at Mexico, with a mission in regard to Land titles, has given much confidence to property holders.

The excitement against the foreigners in the Northern mines has ceased. A large number of Chilians and Mexicans have left the country. Business in San Joaquin has suffered in consequence.

In the mines, steam machinery is being used for crushing the quartz rock. The Stockton and Aspinwall mines will give a good yield from all the various diggings. The accounts are highly favorable. Business prospects are improving in Sacramento. There is a decided briskness, and the appearance of the city has been much improved.

Overland emigrants continue to arrive in large numbers; many of them in great destitution. Meetings were still being held for their relief, and trains started with provisions to meet them.

Reuben B. Withers, indicted for the murder of Reynolds, has been acquitted.

A meeting of the Squatters was held at Marysville and dignified and temperate resolutions adopted, declaring the intention of the settlers to occupy and cultivate the public lands, in which property has been purchased and claimed.

They deny the justness and legality of the mammoth land grants under old titles, but will abide the decision of the proper tribunal and laws of the State.

As soon as the miners can spare the time to bring in their dust, the valuable commodity will be much more abundant. [By Telegraph to Boston Transcript.

HEAVY BANK ROBBERY.

Five Thousand Dollars Stolen from the Suffolk Bank.

The only topic of conversation in State street this afternoon, has been the robbery of the Suffolk Bank of $5000 in gold, which took place to day about 2 o'clock, under the following circumstances:

The Messenger of the Exchange Bank carried into the Suffolk Bank a sum of money, consisting of bills and five thousand dollars in gold in a bag, which he delivered to the Teller, who received it and drew it toward him and then turned round to transact other business. At this moment a man who had been observed busily occupied in figuring on a piece of paper, by Major George M. Thacher, who just then entered the bank, coolly walked up and took the bag and placed it under his coat and walked down the stairs. Major Thacher did not at first suspect that any thing was wrong, but his suspicion being excited he followed the man, who was joined by an accomplice, and the thief proceeded to the Fountain House on Harrison Avenue. Major T. returned to the bank and asked if they had lost any money, and not until they counted was the theft discovered. The police at once repaired to the Fountain House—but the bird had flown. This is certainly one of the coolest pieces of business on record. [Sat. Eve. Gaz.

THE LATE METEOR.

The meteor which was observed in this vicinity on Monday evening of last week, was seen from various parts of the New England States and New York.—An observer who witnessed the phenomenon from the promenade deck of the steamer Bay State, gives the following description in a letter to the New York Evening Post:—

On Monday evening last, Sept. 30th, at a quarter to 9 o'clock, while beholding the clear, bright, beautiful heavens, from the stern of the promenade deck of the steamer Bay State, bound from Fall River to New York, through Long Island Sound, suddenly a strange light, glowing red, the size of a large solar globe, passed slowly across the heavens, apparently within half a mile of our vessel.

Its declination was from N. E. to S. W.—the globe of light changing, as it moved, into a green and purple color—and, after a moment or two, having extended, seemingly, some three degrees from its first appearance, exploded without any perceptible noise.

In the explosion, a bright broad flash, filled with a myriad of little bursting stars of various colored streaming fires, trailed out into one broad, horizontal belt, or sheen of beautiful mingled light.

Presently it coiled up, like a "thing of life," into a serpentine form, and lifting a curious head, turned it below, around, uniting it with the tail, thus constituting a richly illuminated circle, glowing in all the resplendent tints of the rainbow. After a moment, this circle elongated, and either rim flattened towards the centre, while from the union of the two extreme ends, head and tail, a stream of light projected, lifting itself several feet, turned over, fell back, and united with the main body, resembling the handle of an immense pitcher, or a magnificent oriental vase. It continued thus for some time, but gradually dissolved into the form of a large flat fish. Its appearance soon resembled a bright, golden cloud, slightly tinged with purple, mellowing more and more till half past nine o'clock, when it became less and less distinct, and finally blended, with a lighter, softer hue, into the cerulean heavens.

At the instant of its explosion, it was about twenty-six degrees above the horizon, bearing N. E. by S. W., and about five degrees N. by E. from the sweet influence of Pleiades; but immediately after, it assumed an inclination to the north star.

DREADFUL COLLISION AT SEA.

The steamship Southerner which arrived at New York, from Charleston, on Friday last, reports coming in collision about 2 o'clock on the morning of the 4th with bark Isaac Mead, Brown, hence for Savannah, by which the latter vessel was sunk in five minutes, carrying with her 24 lives.

The following is an extract from the Southerner's log. On Friday, 2 A. M., lat. 38, sounded in 32 fathoms water; relieved the wheel; in 10 minutes after we made sail on the larboard legs, put the helm hard aport, stopped the engine and backed strong, when we came in contact; we backed clear and stopped the engine, when the vessel went down under our bow, which was in less than five minutes from the time of collision.

Hearing cries of distress in the sea, through the exertions of crew and passengers, we were able to man three of Francis's life boats and saved seven of the crew and two passengers, out of 33 in all. She proved to be the bark Isaac Mead, from New York for Savannah, with a valuable cargo. She was steering SSW, we NNE; the wind to north, blowing strong, with a sharp sea. They unfortunately put their helm to starboard to cross us, as they saw us first, and took us for a vessel standing in shore.

We remained until every vestige of her disappeared, and nothing was heard but the moaning of the surge. The Southerner carried her cutwater, bobstay, and flying-gibboom, with the head rails.

The following are the names of passengers saved: E. A. Bradley, W. H. Stanton. Names of passengers lost: Mrs. Catharine Bradley of Ct., Miss Harriet Grannis, Mrs. Anerit Barnes of Macon, Ga., Mrs. Banvard, of Wilmington Island, Ga., Miss C. Banvard, do, Master John Barstow, do, Doctor Morganis, Lady and child of Savannah; H. Grannis, Ct.—E. W. Coins, Ct., two Messrs Adams of London, Captain's son, J. H. Brown. Officers and crew saved: Capt R. T. Brown, J. D. Hildreth, 1st mate, C. Smith, 2d do, J. Franklin, steward, A. McMinn, Bailey, J. Brown, seamen. Crew lost: John South, Mass., Francis Butler Savannah, J. S. Drapa, Hungarian, Ireland, Robert Morse England, Richard ——, do, cook, name unknown, J. M. Glorven, 24 do, stewards. [Transcript.

LATER FROM MEXICO.

NEW YORK, Oct. 4. The New Orleans Picayune says, we learn that the 20th of July the Governor of Chihuahua sent a communication to the Minister of Foreign Relations, advising him of the atrocities committed at the town of El Paso, by 300 Texas adventurers, who had arrived at that place on their way to California.

He asked that a sufficient force may be sent to Chihuahua, to protect the frontier.

On the 13th ultimo in the Chamber of Deputies, the report of the Committee in relation to the representatives from Yucatan, was read. The majority thought the elections null. A minority made a counter report.

The savages are committing great ravages in the new State of Leon. More soldiers are to be sent to Monterey.

The cholera had disappeared from Morelia. Gen. Maria has accepted the place of Commander General of Vera Cruz.

The Legislature of San Luis Potosi opened its session on the 15th. The liberals have been successful in almost all the elections even of Mexico. The Conservatives experienced a complete defeat.

The boundary question between the States of Tobasco and Chiapas is not yet settled. Chiapas expressed a desire for an amicable settlement of the difficulty.

Affairs in Yucatan are in a sad condition, owing to the extensive smuggling operations being carried on.

The neighboring country has been desolated by drought, and the people were in daily fear of the cholera.

DISASTROUS STEAMBOAT EXPLOSION.

PADUCAH, KY., Oct. 7.

The steamboat Kate Fleming, from Louisville for Cairo, burst her boilers on Saturday noon, and was afterwards burned to the water's edge.

The accident occurred near Walker's Bar, where she had grounded, but had got off, when the bell rang to slacken her speed, and instantly after the explosion took place.

It is thought that the accident was caused by the want of water in the boiler. Ten persons are reported to have been killed or missing; seven or eight were dangerously wounded, amongst whom were the captain; and nineteen are reported as badly burned.

Capt. Duncan and seven others were on the hurricane deck at the time, and were blown several feet in the air, some falling on the wreck, and others into the water. The latter saved themselves by swimming. The safe, containing a large amount of money belonging to the boat, and the deposites of passengers, was lost. It is thought it will be recovered.

Many were badly bruised. But little of the baggage and clothing belonging to the passengers was saved. Few had the presence of mind to throw their trunks overboard. [Telegraph to Tuesday's Traveller.

IOWA STATE TEMPERANCE SOCIETY.

We are happy to record the organization of this Society at Iowa city on the 19th inst., upon the basis of total abstinence, and for the object of suppressing entirely the traffic in intoxicating liquors as a beverage in this State. The officers of the Society are Ex-Governor Lucas, President; Rev. J. C. Holbrook, and Mr. Washburn Vice Presidents; Mr. Fales, Secretary; Rev. Mr. Hazard and eight others, Ex. Committee.

This Society proposes to promote its great object by employing lecturers, and by aiming to induce the next Legislature to give us a stringent prohibitory law.

At the meeting in which the Society was organized, composed of friends of Temperance from all parts of the State, the draft of a bill was discussed, which the Executive Committee were instructed to present to the Commissioners who are now revising the laws. The principle provisions of this bill are: 1st, the abolition of all license laws; 2nd, regulations for the sale of spirituous liquors for mechanical and medicinal purposes; 3d, fines the venders of intoxicating drinks as a beverage $20, for first offence, $30 for the second, and inflicts for subsequent offences imprisonment; 4th, makes the vender responsible for damages done by those to whom he sells, and declares him an accessory to all the crimes they may commit, (this is the present law in Wisconsin;) 5th, submits the question of "Sale," or "no sale," to the people at the April election.

It is hoped that the friends of Temperance throughout the State will advocate the passage of a law of this kind. We confess it is high ground; but we believe it is right ground. And if Iowa will maintain it, we feel assured it will add greatly to her honor and prosperity. [Burlington Hawk Eye.

Weekly Summary.

Failure of the Pawtucket Bank. The visit of the bank commissioners to this "institution" disclosed a system of fraud on the part of the cashier, A. A. Tillinghast, which has been going on for about seven years. An injunction has accordingly been laid on the concern. The amount of his defalcation has not been ascertained, but it is supposed that his property, which has been made over to the bank, to the amount of $20,000 will by no means cover it. He had the whole management of the bank, and had loaned pretty largely to his friends, without good security. Several failures in the village have happened in consequence of the explosion, which is a serious misfortune to the business of the place. Mr. Tillinghast was the oldest cashier in the Commonwealth, and had been highly respected up to the time of the discovery. [Post.

A Great Suit. The Bunker Hill Aurora states that a Mr. Haskell, of that city, has commenced a suit at law to obtain possession of a large portion of the town of Yarmouth, Nova Scotia, which he claims as an heir of his grandfather, who emigrated from Marblehead, Mass., before the American Revolution, and bought the land of the British Government, and died in possession of the same, but the land was wrongfully kept by his widow, and descended to her children by a subsequent marriage, to the exclusion of the issue of his first marriage, who were then in this country, and to whom it rightfully belonged. Yarmouth is a flourishing port of entry in the western extremity of Nova Scotia and contains about five thousand inhabitants.

Legacies made Available. By the will of Mr. Frederick Kohne, a citizen of this city, who died in the year 1829, a large number of bequests were made to several benevolent and charitable institutions in this city, and in the city of Charleston, S. C., to be paid at the death of the widow, who was named in the will as one of the executors. Mrs. K., is still living, and the only surviving executor; and having expressed a desire to pay over to the several institutions the amounts of their legacies, we understand that one or more of them have already acceded to her wish and received the funds. The amount of property devised was nearly $700,000. [Philadelphia Ledger.

Opening of the Ogdensburg Railroad. Thursday of last week was a proud day for our village and for Northern New York. It witnessed the gratification of the long cherished desire of our people. At last, after years of toil, of "hope long deferred,"—of disappointment, of repulse, of mortification—of insult and endurance, the triumph is achieved, and the St. Lawrence and Lake Champlain are bound together by a chain of iron. We can scarcely realize that we are within five hours of Lake Champlain, in reaching which we have often consumed two days, but such is the fact, and henceforward the march of the valley of the St. Lawrence and of our own village is onward. We are deeply indebted to the energy and liberality of the citizens of Boston and New England. [Ogdensburg Sentinel.

California Collector. Hon. T. Butler King, of Georgia, has accepted the highly honorable and responsible appointment of collector of San Francisco, California, Mr. Davis, of Philadelphia, having declined. No better appointment could have been made. Mr. King's services in Congress, at the head of the naval committee of the House, and in California, during the past two years, have brought him so prominently before the public as to render any acknowledgements of his qualifications for a station of this character quite superfluous. His name is already most honorably associated with the political history of the great Pacific border of our Republic. California will be henceforth his residence, and it may well be believed that he will attain some position in her public councils, not less eminent than he has so long filled in those of one of her elder sisters on the Atlantic coast. [N. Y. Commercial.

Hudson River Railroad. The work on this road in the vicinity of our city is progressing rapidly and there can be no doubt, if the rest of the line keeps pace with this section, but that the whole will be completed within the time contemplated. The heavy excavations through our city and the large amount required to fill up the bays on either side, renders operations necessary slow,—the contractors have thus far, however, done remarkably well. The past week the commissioners appointed to appraise the damages in cases where the company and the holders of property were unable to agree, have been in session in this city, hearing testimony preparatory to a decision of the cases referred. We understand that there are only thirty-five cases in which the Company have been unable to agree, along the whole line in this county. [Hudson Gazette.

Opening of the Canal. The Cumberland Civilian says that its citizens are making arrangements for a proper participation in the ceremonies of the formal opening of the Chesapeake and Ohio Canal, on the 9th of October. A large number of distinguished gentlemen, including the President of the United States, and the Governors of Virginia and Maryland, have been invited by the Canal Board to be present, and it is confidently expected that the majority of them will attend. The Civilian adds:—"The Canal, so far as navigation is concerned, is *completed!* The water was started from this place for Dam No 6 five days ago. The process of filling will be completed in the course of a few days."

The National Capitol. The $100,000 voted by Congress to extend the National Capitol at Washington, will, it is said, be used in the erection of a Senate Chamber, leaving the hall of the House of Representatives for another appropriation. The Senate Committee on Public Building has offered $500 premium for the best plan, accompanied with estimates for the extension of the Capitol.

Judge Andrews' Letter. We find in the last Southern Banner a letter from the Hon. Garnett Andrews, late Judge of the Northern Circuit in this State, on the California question, which is one of the ablest we have ever read on that or any other subject. He does not believe the admission of California is a sufficient cause for resistance of any sort to the Federal Government, and he protests *as a democrat* against the "tyranny" which certain Southern men would exercise in their attempt to force upon her a constitution to suit, not her, but themselves. Judge Andrews is an old fashioned Union man, and an unflinching democrat, and has often been spoken of as a candidate for Governor of this State. He is also a large slaveholder. [Savannah (Georgia) Repub.

Great Decrease of Mortality in Boston in September Last. The total number of deaths for the last month (September,) was 328. For the month of September, last year, the mortality was 653. Decrease this year, 325 or nearly one hundred per cent. Of the deaths last month about 101 were of bowel complaints. The health of the city is now unusually good. For the six days of this week only about forty deaths have been reported, and the total number will probably be under sixty, which is an unusually small number. [Traveller.

New School House at Gloucester. The six new School Houses now building at Gloucester are to be commodious and handsome buildings, furnished with all the modern improvements. The latest styles of school furniture are to be introduced. The Essex County Convention of Teachers is to meet at the Town Hall the latter part of this month, and a large gathering and pleasant time is anticipated. [Traveller.

Explosion at Gorham—Meteor at Portland—Eastern Railroads. *Portland, October 5.* The explosion of the Gorham Powder Mill, a dozen miles distant, shook the building here, and even on Cape Elizabeth, two miles across the bay. The splendid meteor of Monday night attracted much attention and was followed by a very brilliant display of Northern lights. Both appeared to fine advantage from the deck of the steamer Governor. Our two lines of Eastern Railroads now connect by their separate routes, with the Boston road, making a complete "Grand Junction" through and around the city.

Railroad Accident and Loss of Life. Syracuse, Oct. 24—A. M. A dreadful accident happened last night at Seneca Falls by a collision of the Western mail train with the Eastern. Four of the passenger cars were completely broken to pieces, but the express train escaped without injury. One man, who was standing on the platform of the Western train, was almost instantly killed. Several others were more or less injured.

An Indian Cession of Land. The Chippeway Indians on the North shores of Lakes Superior and Huron have ceded their lands to the British Government, receiving $16,000 in hand, and a perpetual annuity of $4,000, to be increased if the increased sale of mineral lands will warrant it. The Government have thus acquired a territory of some 800 miles in length, with an indefinite width, including valuable mining tracts, for a very small sum.

New York. The Albany Evening Journal is authorized to say that Washington Hunt will accept the nomination for Governor tendered him by the Syracuse Convention. It is also understood that all the other nominees of the Convention will respectively accept the offices tendered to them. The Commercial Advertiser hopes that with united action a Whig victory may be attained.

Saratoga. It is announced in some of the papers that Mr. Coleman, formerly of the American Hotel in this city, and now proprietor of the West Point Hotel, has purchased one of the finest sites in the village of Saratoga, for the purpose of building a hotel large enough to accommodate one thousand persons.

Mississippi. The Legislature of Mississippi, at its late session, ordered a geological and agricultural survey of the State to be made under the direction of Professor Millington, of the State University, and gave a very liberal appropriation of lands for carrying this valuable object into immediate operation.

Exports of Flour from New York. For the week ending Tuesday, about 55,000 barrels of flour were exported from New York, of which about 47,000 barrels went to Europe, and 8,000 to the British North American provinces.

Receipts at the Late Fair. The receipts at the late Fair of the Mechanics Charitable Association are stated to have been over $20,000.

Ecclesiastical Record.

ORDINATION.

Mr. CHARLES H. GATES, a late graduate of the Andover Theological Seminary, was Ordained as an Evangelist in the Rev. Mr. Bowers' church in Wilbraham, October 1.

After a very thorough examination of the candidate,—which he sustained with honor to himself and to the truth of God,—the Council proceeded to his Ordination, which took place in the presence of a large and deeply interested assembly.

The exercises were as follows:—Invocation and Reading of the Scriptures, by Rev. Mr. Strong, of Springfield; Prayer, by Rev. Mr. Tock, of Ludlow; Sermon from 1 Cor. 9: 22; "*I am made all things to all men, that I might by all means save some;*" by Rev. Mr. Vaill of Somers, Ct.; Ordaining Prayer, by Rev. Dr. Ely, of Monson; Charge, by Rev. Mr. Bowers, of whose church the candidate was a member; Right Hand and Closing Prayer, by Rev. Mr. Wilson, of Palmer Depot; Benediction, by the Candidate.

The day was fine, and the occasion one of hallowed influences. The choir in Wilbraham, discoursed most delightful and edifying music. Mr. Gates is destined ultimately to the West, but will labor for a season in New England, with the hope of obtaining more confirmed health, before he goes forth to bear the burden and heat of the day in the Great Western Valley. [Com.

INSTALLATION IN HARWINTON, CT.

Rev WARREN G. JENNY, of South Glastenbury, Ct., was installed over the Church and Congregation in Harwinton, Ct. on Thursday, October 31, by the Consociation of Litchfield South.

Reading of the Scriptures and Introductory Prayer, by Rev. B. L. Swan, of Litchfield, First; Sermon, by Rev. Mark Tucker, D. D., of Wethersfield: from Ezek. 3: 17-19; Installing Prayer, by Rev. E. Lyman, of Plymouth, First; Charge to the Pastor, by Rev. D. L. Parmelee, of Litchfield, South Farms; Right Hand of Fellowship, by Rev. J. L. Dickinson, Northfield; Charge to the Church and Congregation, by Rev. J. Churchill, Woodbury North, Concluding Prayer, by Rev. Mr. Dwight, Wethersfield; Benediction by the Pastor.

The singing on the occasion, under the direction of Mr. Beardsley, was very fine, and the selections singularly appropriate. All the exercises were well sustained. The sermon elicited cordial approbation from a large and intelligent audience. It was an able exhibition of the character, duty, and responsibility of the ministers of the Gospel. It was chaste, clear, discriminating, searching and impressive; adapted to awaken a minister to duty, and arouse him to earnest endeavors to discharge the high responsibilities of importance and sacredness of his holy office. Also to impress the minds of the audience with the importance and correctness of the office, as connected with their present peace and happiness, and their eternal well-being.

Yours, &c., W. G. J.

☞ The Rev. GEORGE H. WOODWARD, who, in March last, at his own request, was dismissed from the First Church in Stafford, Ct., and was invited to take charge of the colony of that church at the Springs, with a view of settling over them, is, by reason of feeble health, obliged to desist from labor there, hoping after a short respite from his accumulated cares and anxieties, to enter some field that God in his providence may open to him.

The following is an extract from the Minutes of the Council, that dismissed him from his recent pastoral relation:

"In consequence of the organization of a new Congregational society at Stafford Springs and the taking from the First Church, as contemplated, many of its members and greatly diminishing the congregation, Mr. W. believes it to be the will of God that he seek a field of more extensive labor and fairer prospect of usefulness. And, while the Church and Society are entirely attached to their Pastor, and highly esteem him for his works' sake, they for the reasons assigned, acquiesce in the dissolution of the relation which they now sustain to him.

In coming to their result, the Council are happy to know that nothing has occurred, leading to this dissolution, dishonorable or wounding to the cause of Christ; and that it has been brought about solely in consequence of a great increase of population on a border of the parish, demanding that in that section the Gospel should be statedly ministered.

The Council are happy in recommending Rev. GEORGE H. WOODWARD, as a beloved brother in the Lord, an able and sound, and discriminating divine, and a laborious and faithful minister of the New Testament, and one whom God has honored with success in the ministry, and who is in good repute among ministers and churches of his acquaintance.

G. A. CALHOUN, Moderator.
S. I. CURTIS, Scribe of the Council."

Union, Ct., October 1, 1850.

Marriages.

In this city, 1st inst., by Rev. Dr. Jenks, Mr. WM. PERRY, Jr., to Miss MARY E., eldest daughter of John Federhen, Jr. all of Boston.

In Lawrence, on the 19th ult., by the Rev. Mr. Whiting, Mr. ELIJAH E. WORTHAN to Miss MARY JANE PERLEY, both of Manchester, N. H.; 3d inst., Mr. COLUMBUS L. STONE, to Miss HELEN C. HINMAN, both of Lawrence; 3d inst., Mr. BENJAMIN W. JEWETT to Miss EMELINE F. ABBOTT, both of Gilford, N. H.

In Amherst, 3d inst., by Rev. A. M. Colton, LUCIUS CHURCH, Esq., of Cherry Lake, Florida, to Miss MARTHA DICKINSON, of Amherst.

In West Boylston, 3d inst., by Rev. Mr. Biscoe, of Grafton, Rev. HIRAM HOUSTON, of Orland, Me., to Miss ELLEN R. DAVIS of West Boylston.

In Grafton, 28th ult., by Rev. T. C. Biscoe, Mr. LEWIS SUMNER, of G., to Miss EMILY M. F..y, of Upton.

In Southampton, 2d inst., by Rev. M. E. White, Mr. ISAAC PARSONS to Miss RACHEL C., daughter of Mr. Lotier Edwards, all of Southampton.

In Newburyport, 3d inst., by Rev. John Emerson Mr. JOSEPH H. LOWE, of Boston, to Miss SARAH MORSE of N., daughter of Joseph Morse, Esq., of Newbury. 19th ult., Mr. THEODORE E. WOODCOCK to Miss ELLEN CALDWELL.

In Nashua, N. H., 3d inst., by the Rev. Mr. Richards, Mr. JAMES G. PAYSON, of Boston, to Miss EMILY B. KIMBALL of N.

In Portsmouth, N. H., 1st inst., by Rev. L. H. Angier, of Medford, Mass., Mr. JOHN E. TREFETHEN, of M., to Miss EMILY A. BROCK, of P.

In New Hartford, Ct., Sept. 22d, by the Rev. Mr. Yale, Mr. EDWARD J. ROBERTS of Winsted, to Miss JANE A. BENHAM, of the former place.

In Colchester, Ct., Sept. 24, by Rev. Lyman Strong, Mr. EZRA M. CASE, of this city, to Miss ELLEN ELIZABETH WEST, of the former place.

At Smyrna, Asia Minor, August 31st, at the British Consulate, by the Rev. Elias Riggs, of the A. B. C. F. M., Mr. FRANCIS C. BLACKLER, of Boston, to Miss ANNIE S. B. ROUTH, eldest daughter of Richard Routh, Esq., of S.

Deaths.

In this city, 3d inst., RUTH L. PARKER, wife of Ebenezer Parker, 54.

In Norton, Sept. 7th, ELLA AUSTIN, infant daughter of S. A. and Maria K. Chapin, 7 mos.

In Natick, Mr. JONATHAN WALCUTT, 23. He professed religion at the age of fifteen, and died greatly lamented.

In Templeton, Sept. 5th, Mr. NATHAN FISHER, 62.

In Sherborne, on the 11th ult., SARAH DAVENPORT, daughter of Rev. Edmund and Elizabeth B. Dowse, 20 mos.

In New Haven Ct., Sept 29th, Mrs. JANE TROWBRIDGE, wife of John W. Fitch, Esq., 37; Sept. 30th, Mrs. SALLY L. BROWN, 68.

In New Haven, (Westville,) Ct., Sept. 30th, Mr. CLARK W. BRADLEY, 24.

In Bradford, (Stoney Creek,) Ct., Sept. 30th, Gen ELI FOWLER, 65.

In Watertown, Ct., Sept. 26th, HEZEKIAH CUMMINS, of the firm of Cummins & Scare, about 25.

In Bridgeport, Ct., Sept. 22d, Mrs. BETSEY, wife of Cornelius McCann; Sept. 19th, Mrs. ANN ELIZA, wife of Edward Thomas, 28.

In Milford, Ct., Sept. 28th, Mrs. MARY ANN PLATT, 49.

In Stonington, Ct., Sept. 27th, Mrs. MARIA F., wife of Capt. Wm. F. Smith, 27.

In Nashua N. H. Aug. 30th, CORNELIA TORREY 5 months, 19 days. Sept. 18th, CHARLES, CAMILLE months, 7 days. Twin children of Thomas and Susan R. Tolman.

In Stowe, Vt., Sept. 27th, ELIZABETH H. CAMP, of consumption, 15 years and 2 mos.

In Kenosha Wisconsin, September 8th, JOHN WINCHESTER DANA, 73. He died last of a family of sixteen children. His mother was a daughter of Major General Israel Putnam.

Notices.

THE SUFFOLK SOUTH ASSOCIATION, will meet on Monday, the 14th inst., at 4 o'clock, P. M., at the room of the Mass. Missionary Society, Cornhill. J. W. ALVORD, Scribe.
Boston, Oct. 1, 1850.

☞ The Thirty Third Anniversary Sermon, in behalf of the BOSTON FATHERLESS AND WIDOWS SOCIETY, will be delivered, by the Rev. Charles Mason, in Grace Church Temple Street, next Sabbath evening, Oct. 13th, at 7 o'clock. The seats in the centre of the church will be reserved for gentlemen. A collection will be taken up at the close of the services, to aid the Society.
Boston, Oct. 8th, 1850.

FRAGMENT SOCIETY.—The Thirty Eighth Annual meeting of this Society, will be held at the house of Mrs. Thomas B. Wales 24 Winter Street, on Monday, Oct. 14th, at 3 o'clock, P. M. Members who may be unable to attend, will please send the amount of their subscriptions at that time.
For the Board, M. C. SMITH, Sec'y.

☞ THE FOREIGN MISSION SOCIETY of Worcester Central Association, will hold its Annual Meeting at Northboro' in the meeting house of the Rev. Mr. Houghton's Society, on Wednesday, the 23d inst., at 10 o'clock, A. M.
The several associations connected with this society are requested to send delegates. WM. F. PAINE, Sec'y.
Holden, Oct. 7, 1850.

THE SOUTH MIDDLESEX CONFERENCE OF CHURCHES will hold its fall meeting at Wayland, in the meeting-house formerly of Rev. Mr. Allen, on Tuesday and Wednesday, the 15th and 16th of October, at 10 o'clock A. M. The meeting will be opened with a sermon, after which will be heard reports from the churches. On the afternoon of the first, and the morning of the second day, services will be held in behalf of the Am. Ed. Soc., the Mass. Home Miss. Soc., the A. B. C. F. M., the Am. Ch. Union, and the Soc. for Collegiate and Theological Education at the West. W. C. JACKSON, Scribe.
Lincoln, Sept 25, 1850.

☞ THE HARMONY CONFERENCE OF CHURCHES will hold its next annual meeting at Westboro', in Rev. Mr. Cady's Church, on Tuesday and Wednesday, Oct. 22 and 23. The meeting on Tuesday, will commence at 11 o'clock A. M. Reports and a sermon on Foreign Missions, and on behalf of the American Bible Society, the American Education Society, and the Society for the Promotion of Collegiate and Theological Education at the West, will be expected on Tuesday, P. M.
The ministers and agents of the above named societies will please take notice. CHAUNCEY D. RICE, Scribe.

☞ Rev. R. T. SEARLE, late of Dunbarton, N. H., requests that letters intended for him may be addressed to the care of Melvin Chamberlain, Esq., 17 State Street, Boston.

☞ Rev. C. STONE, late of East Bridgewater, requests that all letters and papers for him be directed to Boston.

Rev. L. BRIGHAM, late of Dunstable, requests that all communications intended for him should be directed to Saugus.

The Markets.

WHOLESALE PRICES CURRENT.

ASHES.		LUMBER.	
Pot, per lb	6 25 @ 6 50	Boards, wh'e pine	30 00 @ 31 00
Pearl	6 25 @ 6 37	Flooring boards	21 00 @ 22 00
COAL.		Shingles, best	4 00 @ 4 25
Orrel, per chal	7 50 @ 8 00	do. cedar	3 00 @ 3 25
Cannel	10 @ 11	do. ordinary	1 25 @ 1 75
Newcastle	@	Clapb'ds, extra	30 00 @ 32 00
Sydney	6 25 @ 6 50	do. clear	25 00 @ 26 00
Lehigh, lump	@	Laths	1 50 @ 1 40
COFFEE.		Spruce lumber	9 00 @ 10 00
Java, per lb	12 @ 13½	Ton Tim. pine	6 00 @ 8 00
Mocha	@	South'n yel. Pine	8 50 @ 9 50
Porto Rico	11 @ 12	Sugar box shooks	@
St. Domingo	10½ @ 11	MOLASSES.	
COTTON.		Havana, tart	@ 72
New Orleans and Mobile—		do. sweet	@ 25
Inferior	@	Guadaloupe	@
Ordinary	13 @ 13½	Trinidad	25 @ 27
Middling	14½ @ 14¾	Surinam, sweet	23 @ 25
Middling Fair	14½ @ 15	New Orleans	30 @ 27
Fair	15 @ 15½	Sug. house, E. B.	33 @ 35
Good Fair	@	OIL.	
Choice	@	Sperm, spring	1 15 @ 1 22
Uplands		do. winter	1 20 @ 1 22
Ord'y to Mid'g	12 @ 13½	whale, crude	52 @ 54
Fair to Good	14½ @ 15	do. refined	60 @ 65
DOMESTIC COTTONS.		cod, Straits	17 @ 17 50
28¾ inch Shirtings	4½ @ 5½	Olive, Sicily	93 @ 95
31 do. do.	6½ @ 6½	Linseed, American	— 73
35 do.	7 @ 7½	PLASTER.	
37 do Sheetings	@ 8½	Plaster, paris	1 87 @ 2 00
37 do stout do.	7½ @ 7¾	PROVISIONS.	
40 do. do. do.	8 @ 8	Beef, mess, bbl	10 50 @ 11 00
48 do. do. do.	9½ @ 9½	do. Navy	— @ 00
35 do. fine Shirt'gs	5½ @ 8½	do. No 1	— @ —
40 do. do.	— @	do Smoked	— @ —
30 do. Drillings	7½ @ 7½	Tongues, ½ bbl	@
30 do Jeans	8½ @ 8½	Pork, ex. clear	13 00 @ 14 00
FISH.		other clear do	12 00 @ 13 00
Bank, per qtl.	2 50 @ 2 62	do. mess	11 00 @ 11 50
Mackerel, per bbl		Lard, per lb.	7½ @ 8
No 1	9 75 @	Hams, Bos. new	9 @ —
No. 2	7 75 @ 8	Butter, store	13 @ 16
No. 3	5 12 @ 5	do. prime, family	19 @ 17½
Alewives, No. 1	2 25 @ 3 75	Cheese, new milk	5½ @ 7
Salmon, No. 1	14 00 @ 15 00	do. four meal	4 @ 5½
do. No. 2	12 00 @ 13	RICE.	
Herring, box	15 @ 25	Rice, per lb	3½ @ 3½
FLOUR AND MEAL.		SALT.	
Philadelphia	5 @ 5 00	Cadiz, pr hhd	1 50 @ 1 62
Howard st	5 00 @ 5 12	Turks Island	2 00 @ 2 12
Fredericksburg	@ 5 12	Liver'l coarse	87 @ 90
Georgetown	12 @ 5 25	do. fine bag	1 30 @ 1 35
Genesee, fancy	5 50 @ 5 62	SALERATUS.	
do. common	0 00 @ 0 00	Saleratus, per lb.	5 @ 5½
Michigan com	4 75 @ 5 00	SUGAR.	
Rye, Philad	3 12 @ 3 25	Havana, white, lb	8½ @ 9
Meal, per bbl	3 12½ @ 3 25	do. brown	6½ @ 7½
GRAIN.		Cuba Muscovado	6 @ 6½
Corn, northern	— @	Loaf	@ 10½
Southern, yellow	@ 67	Powdered	10 @ —
Rye, northern	@ 70	SEED.	
do. southern	@	Clover, north'n, lb	10 @ 11
Barley	70 @ 75	western do.	5½ @ 6
Oats, northern	4 @ 50	Herds grass, bu.	2 50 @ 2 62
do. southern	@	Red Top	40 @ 45
Shorts	— @	Flaxseed, Am.	@
Bran	22 @ 25	do. foreign	— @ —
White Beans	1 37 @ 1 75	Canary	3 00 @ 3 75
Wheat, western	— @	TALLOW.	
HAY.		American	7 00 @ 7½
Eastern scr'd	10 50 @ 11 50	South American	— @ —
HOPS.		TIN.	
First sort, per lb.	12 @ —	Banca	19 @ 19½
Second sort	10 @ —	Straits, per lb.	18 @ 18½
IRON.		TEAS.	
Russia	87 50 @ 90 00	Gunpowder, lb	40 @ 60
Swedish, common	80 00 @ 82 50	Imperial	40 @ 50
extra	85 00 @ 87 50	Hyson	35 @ 65
Scotch Pig	20 00 @ 22 00	Young Hyson	— @ 50
American Pig	21 00 @ 22 00	Hyson Skin	@
Russia Sheet, pol'd	12 @ 12½	Pouchong	35 @ 45
English do.	3½ @ 3½	Souchong	27 @ 33
LEATHER.		WOOL.	
Philad. city, per lb	21 @ 25	Saxony fleeces	45 @ 50
Baltimore city	20 @ 23	Full blood	40 @ 45
New York, light	— @ 17	¾ blood	38 @ 40
Boston slaughter	16 @ 17	½ blood	36 @ 40
Eastern dry hide	16 @ 17	Common ¼ blood	34 @ 35
Calf Skins, lb.		Lambs, superfine	37 @ 40
Heavy	@	do. No. 1	34 @ 36
Light	11 @ 13	do. No. 2	22 @ 25

BRIGHTON MARKET—Thursday, Oct. 3.
[Reported for the Boston Daily Advertiser.]

At Market 3750 Cattle, 5300 Sheep, and 1970 Swine.

PRICES.—*Beef Cattle*—Extra, $6; first quality, $5 50 a 5 75; second $5 a 5 25; third $4 a 4 75.

Working Oxen—Sales $60, 67, 73, 80, 98, and 105.

Cows and Calves—Sales at $20, 26, 28, 30, 33 and 42.

Stores—Yearlings, 7 a $9, Two years old 12 a $19. Three years old 19 a 27.

Sheep—Small lots $1 88, $2, 2 12, 2 33, 2 62, $3 and $3.25.

Swine—Lots to peddle, 3½ a 4 for Sows; and 4½ a 5 for Barrows. Old Hogs 4. At retail, from 4 to 5½.

CAMBRIDGE MARKET—Wednesday, Oct. 2.
[Reported for the Boston Daily Advertiser.]

At Market 3361 Cattle, about 1361 Beeves, and 2000 Stores, consisting of Working Oxen, Cows and Calves, Yearlings, two and three years old.

PRICES—*Market Beef*—Extra 6 12½ per cwt; 1st quality 5 87; 2d do, 5 50, 3d do, $5; ordinary, $3; a 4 50; Hides, $5; per cwt. Tallow, $5 50.

Stores—Working Oxen—$60, 70, 85, and 97.

Cows and Calves—$18, 27, and 35. Yearlings, $7, 16 and 12. Two years old, $10, 15, and 22. Three years old, $15, 20, 28 and $30.

Sheep and Lambs—4630 at market nearly all sold. Prices: Extra, $3, 4, and 6. By lot, $1,50 1 75, 2 25 and 2 75.

Swine—Retail 5 a 6c.

Advertisements.

LORD'S SERMONS AND MEMOIR.—Sermons of Rev. John King Lord, late pastor of the First Orthodox Congregational Church in Cincinnati, Ohio, with an introductory notice by Nathan Lord, President of Dartmouth College. Price $1. This day published by PERKINS & WHIPPLE, 110 Washington Street.
49.—3tis

VALUABLE WORKS.

FOOT PRINTS OF THE CREATOR; Or, The Asterolepis of Stromness. By Hugh Miller. With many Illustrations. From the third London edition. With a memoir of the author. By Louis Agassiz. 12mo. cloth. Price, $1.25.

Notices of the English edition:

"In its purely geological character, the 'Foot Prints' is not surpassed by any modern work of the same class. In this volume, Mr. Miller discusses the development hypothesis, or the hypothesis of natural law, as maintained by Lamarck, and by the author of the Vestiges of Creation, and has subjected it, in its geological aspect, to the most rigorous examination. ... the earth has still to surrender mighty secrets, and great revelations are yet to issue from sepulchres of stone. It is from the vaults to which modern geology has penetrated that the history of the dawn of life is to be composed."—*North British Review.*

"Scientific knowledge equally remarkable for comprehensiveness and accuracy ... ."—*Free Church Magazine.*

"In Mr. Miller we have to hail the accession to geological writers of a man highly qualified to advance the science. His work, to a beginner, is worth a thousand didactic treatises."—*Sir R. Murchison's Address.*

Dr. Buckland, at a meeting of the British Association, said, he had never been so much astonished in his life ... .

THE POETRY OF SCIENCE; Or, Studies of the Physical Phenomena of Nature. By Robert Hunt, author of "Panthea," "Researches on Light," etc. 12mo. cloth. Price, $1.25.

Notices of the English press:

... —*Sunday Herald, London.*

... —*The Examiner, London.*

SECOND EDITION, REVISED.

THE EARTH AND MAN: Lectures on Comparative Physical Geography, in its relation to the History of Mankind. By Arnold Guyot, Prof. Phys. Geo. and Hist., Neuchatel. Translated from the French, by Prof. C. C. Felton. With illustrations. 12mo. cloth. Price, $1.25.

NEW EDITION, REVISED AND ENLARGED.

THE PRE-ADAMITE EARTH. CONTRIBUTIONS TO THEOLOGICAL SCIENCE. By John Harris, D. D. ... Price $1.00.

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington Street. 41

NEW MUSIC BOOKS.

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CANTICA LAUDIS, or The American Book of Church Music. By Lowell Mason and George James Webb.

[illegible]

THE MELODIST. [illegible]

LITTELL'S LIVING AGE.—No. 335. Price 12½ cents.

CONTENTS.

[illegible]

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THESE celebrated Furnaces, which have stood the test of more than 14 years, are now offered to the public with recent improvements ... has been invented, and an arrangement to remove the ashes from the radiator without entering the furnace or disturbing the brick work has been adopted.

More of these Furnaces than of any other kind have been put up in this city and vicinity, and are giving unrivalled satisfaction.

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THE attention of the public is called to the extensive assortment of new and beautiful pattern Berlin, Liverpool and other GRATES, recently manufactured by us, as well as received from other sources; also to the celebrated Herman's Improved Premium HOT AIR FURNACES, and a great variety of Ranges, Parlor, Office and Cooking Stoves, Ventilators, &c.

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Price, $1.00 a year, in advance, Six copies for five dollars.

Extract of a Letter to the Editor, dated La Pointe, Lake Superior, Sept. 4, 1849.

You will continue to send the paper as heretofore. Our family cannot spare it. It is circulated among our neighbors, and not unfrequently read by the children in some of the Indian wigwams.

A Good Chance for a Bargain.

THE SUBSCRIBER has a Church Organ with ten stops. Also an Organ with six stops, and black walnut case, suitable for a parlor or a small sized church; also a second hand Parlor Organ, four stops. All or any of the above instruments will be sold and warranted for 20 per cent. less than the same kind can be bought any where else if taken immediately. Enquire of J. HOVEY, Organ Builder, Lawrence, Mass.

Organs of any description from $75 to $1,000 built to order.
Oct. 4—4w

Etna Insurance Company.

OFFICE, No. 58 State street, Hartford, Ct., Capital $250,000, continues to insure against Loss or Damage by FIRE, upon favorable terms.

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Young Ladies' School.

MISS M. B. CAMPBELL will open her School for Young Ladies, No. 20 Temple Place, Monday, September 16th. Circulars may be obtained at the Bookstore of Phillips & Sampson, Washington Street or at No. 19 Hayward Place.
Aug. 30. 36 6tis

Boston Female Medical School,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature. The fifth term will commence Nov. 6th, 1850, and continue three months. Those who desire can attend exclusively to Midwifery, with its collateral branches. Tuition, $25. Board in the city to be had at $2 a week.
SAMUEL GREGORY, Sec'y, 17 Cornhill.
39.—3t is

Situation Wanted.

A SITUATION is wanted in a respectable family in the country, for a little girl eight years old, an orphan, where she will be received as one of the family, her education attended to and instructed in household employment, for which a suitable compensation will be allowed. A clergyman's family would be preferred.
Address by mail, S., Box 1494, Boston Post Office. 39.—1tis

Teacher Wanted.

A GENTLEMAN, to be the Principal of a Grammar or High School, for the town of Pittsfield. One who has had experience in teaching and who proposes to make it a pursuit will be preferred.
It is expected that instruction will be given in the Latin and Greek languages, the higher mathematics, and other sciences appropriate to such a school.
School to commence on the first of November next.
Communications on the subject may be addressed to the subscriber.
... Chairman of School Committee.

A Situation Wanted as Teacher.

A GENTLEMAN twenty six years of age, who has had a successful experience of three years' teaching, and who will furnish the highest testimonials, would like the charge of an Academy or High School, about the 1st of December. Address "Teacher," Andover, Mass.
October 1, 1850. 40—1s. tf

Notice.

CHARLES H. PIERCE, Esq., No. 5 Cornhill, will publish, on the 15th inst., "EVANGELISM IN THE MIDDLE OF THE NINETEENTH CENTURY, or, An Exhibit, Descriptive and Statistical, of the Present Condition of the World." By Charles Adams, Lowell.

Such a work as the above purports to be, has long been a desideratum in the religious literature of the country, and the editor was encouraged to prepare it by several distinguished men of different denominations. Beside distinct notices of the various parts of Christendom, it will include a view of all Protestant missions of every denomination, and both American and Foreign, and will be accompanied by small illustrative maps.

As this book is designed for all evangelical Christians of whatever name, and whether rich or poor, it will be sold at the extremely low price of seventy-five cents per copy. 41—2is

Consumption! Consumption!!

DR. FIELD (member of the Mass. Med. Society,) believing in the *Curability of Consumption*, will continue to devote himself to the Examination and treatment of DISEASES OF THE THROAT, HEART AND LUNGS; also, to DYSPEPSIA AND LIVER COMPLAINT as being often connected with consumption, and frequently its cause. Office hours from 9 to 2. 1 2 Tremont Street, Boston, near the Revere House. GEO. FIELD, M. D.
41—6is

REV. DR. WOODS'S WORKS, complete. The Works of Leonard Woods D. D. in 5 vols. 8vo., with portrait. Contents—Lectures, Letters, Essays and Sermons. Subscribers in Boston and vicinity, can obtain their copies of the agents, PERKINS & WHIPPLE, 110 Washington Street. 41—2is

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RICH THREAD LACES,
French Voile Needlework Trimmings. Fine French Embroidered Collars. ... No. 128 Washington Street.
41—2wis

HOSIERY.

BY recent arrival, C. F. PLIMPTON is in receipt of his Fall ... [illegible] ... White and Mode, and Hosiery from Infant's to Ladies. 41—2wis

A. R. CAMPBELL,
Temperance Eating House.
No. 7 WILSON'S LANE,
BOSTON
Meals served up at all hours of the day, Sundays excepted.
Ladies can visit these rooms with perfect propriety, as much as the custom of the place. 1y-1

One Price Store.

E. D. EVERETT, No. 64 1-2 HANOVER Street,
DEALER IN
HOSIERY AND GLOVES ... [illegible]
No. 64 1-2 HANOVER NEAR UNION STREET, BOSTON.

I. TIFFANY,
AGENT FOR THE
Boston Bonnet Bleachery,
AND STRAW MANUFACTORY,
No. 179 Washington Street,
(Opposite the Washington Coffee House,) and over L. A. Grover's Wholesale Bonnet and Millinery Store, where a select assortment may be found, at low prices.

THE Agent of the above establishment returns his thanks to his numerous customers for their very liberal patronage, and hopes by experience and strict attention in Altering and Repairing—also, skillful Workmen in Pressing.
☞ Neapolitan Bonnets altered to the latest styles. Also Gentlemen's ... Hats ...
Milliners furnished with all patterns of BRAID for Repairing.
DYEING. Bonnets, Ladies Dresses, and Gentlemen's Clothing, dyed and pressed in the neatest manner. Also, all other goods dyed in the best manner, at short notice.

FRUIT TREES.
SPECIAL NOTICE.

THE PROPRIETOR is desirous of disposing of a large proportion of the Fruit Trees in the Nurseries at Hawthorn Grove, Dorchester, Mass. with a view to improvements on the grounds the ensuing season.

The collection of Pears, Cherries, Plums, and other Fruits, embraces almost every approved sort of American or Foreign origin extant, and ... selected ...

SPECIAL attention is called to the Pear, ... thousands ... EXTRA SIZE TREES, ... such as will soon commence bearing, will be supplied at moderate prices.

Also, all the new varieties of Pears, Cherries, Plums, &c., and at rates less than is generally charged for the same.

... bearing trees ...

SPECIAL ... years, ... please the purchaser.

Address, The Superintendent of the Nurseries, at Hawthorn Grove, Dorchester, Mass., or the subscriber, MARSHALL P. WILDER, No. 2 Pearl Street, Boston.

Stage Hall Coaches leave No. 11 Franklin Street, four times each day.

October 1, 1850. 6w.—40

CARPETINGS!

WM. P. TENNY & CO.,
Carpet Hall over Maine Railroad Depot,
HAYMARKET SQUARE.

ARE receiving from manufacturers their stock of Goods for the Fall Trade, and would invite the attention of dealers to an inspection of the same, previous to making their purchases. Our assortment is larger than it ever has been before, and comprises in part—
English Velvet Tapestry, and Brussels CARPETINGS,
Three ply, superfine and fine Ingrain do
Best American Velvet, Tapestry and Brussels do
Lowell Three ply, super and extra fine Ingrain do
Thompsonville do
Tapestry, superfine, extra fine and fine Ingrain do
Low priced Woolen, Cotton and Wool and Cotton do
Tapestry, Brussels and Damask Stair do
Venetian, Wool and Cotton do
Hemp and List do
PAINTED FLOOR CLOTHS, all widths, medium and narrow goods.
English Printed DRUGGETS, ...
STRAW MATTINGS, in variety; TABLE OIL CLOTHS, of German and American manufacture; RUGS, DOOR MATS, STAIR RODS, &c. And will be constantly receiving ... as the season advances.

JEWETT & PRESCOTT'S
SILK AND SHAWL STORE.
NO. 2 MILK STREET, BOSTON.
Improved and Re-stocked for the Autumn Trade of 1850

THE Proprietors have just completed suitable improvements in their store, and have secured an assortment of
NEW SHAWLS, SILKS AND CLOAK GOODS,
of the most beautiful description. We accordingly ask the attention *of all Purchasers* to our new importations of
Black and Fancy colored Dress Silks, all widths,
Satins and Satins de Chene, for Cloaks and Dresses,
Long and Square Shawls, in the greatest variety,
Elegant Paris Cloaks and Sacks,
Thibet Cloths and French Merinos,
Silk and Woolen Fabrics, of all kinds, for Cloaks,
Marseilles, ... for trimming Cloaks,
Cashmere Scarfs, all sizes, colors and styles,
Wide Silk Velvets, black and colored,
Mourning Shawls and Silk Goods,
Bombazines, Alpacas, Silk Warp Thibets, &c. &c.
Comprising the most extensive assortment of *French, Swiss and German DRY GOODS*, to which particular attention has been invited in Boston.
38 JEWETT & PRESCOTT, No. 2 Milk Street.

HENRY PETTES & CO.,
HAVE REMOVED
Their Large and Elegant Stock of
CARPETS,
TO THE NEW
GRANITE WAREHOUSE,
IN SUMMER STREET,
Next to Trinity Church.
EVERY DESCRIPTION OF
ENGLISH AND AMERICAN
CARPETINGS.
FOR SALE IN GREAT VARIETY, AND AT THE LOWEST PRICES
FLOOR OIL CLOTHS,
OF ALL WIDTHS AND PRICES.
Citizens and Strangers
who visit the city, are invited to call and view this EXTENSIVE ESTABLISHMENT, where are offered for sale as large an assortment of CARPETINGS as can be found in any Warehouse in the United States, ... warranted to be of the best quality, and PERFECTLY FAST COLORS.

The Family Fireside.

I REMEMBER! I REMEMBER!

BY T. HOOD.

I remember, I remember
The house where I was born;
The little window where the sun
Came peeping in at morn:
He never came a wink too soon,
Nor brought too long a day;
But now, I often wish that night
Had borne my breath away!

I remember, I remember
The roses, red and white,
The violets, and the lily-cups,
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on his birth-day—
The trees are living yet!

I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing:
My spirit flew in feathers then,
That is so heavy now,
And summer pool could hardly cool
The fever on my brow!

I remember, I remember
The fir-trees, dark and high;
I used to think their slender tops
Were close against the sky:
It was my childish ignorance—
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

A PARAGRAPH FOR PARENTS.

Mothers, if you would train up your children to be useful members of society, keep them from running about the streets. The school of vice is the streets. There the urchin learns the vulgar oath, or the putrid obscenity.

For one lesson at the fireside, he has a dozen in the kennel. Thus are scattered the seeds of falsehood, gambling, theft, and violence. Mothers, as you love your own flesh and blood, make your children cling to the hearth-stone. Love home yourselves; sink the roots deep among your domestic treasures; set an example in this, as in all things, which your offspring may follow. It is a great error that children may be left to run wild in every sort of street temptation, for several years, and that it will then be time enough to break them in.

This horrid mistake makes half our spendthrifts, gamblers, thieves, and drunkards. No man would raise a colt, or an ox, on such a principle; no man would suffer the weeds to grow in his garden for any length of time, saying he could eradicate them at any time. Look at this matter, parents. See, more especially, that your children are not out at night, loitering around some coffee-house, or theatre. Mothers, make your children love home, and by all means encourage them to love you better than all other human beings. [Church Chron.

ILLUSTRATIONS FOR CHILDREN.

I once saw a preacher trying to teach the children, that the soul would live after they were all dead. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket, he said,

"James, what is this I hold in my hand?"

"A watch, sir."

"A little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well—can any of you hear it tick?"

"All listen now."

After a pause—

"Yes sir, we hear it."

He then took off the case, and held the case in one hand and the watch in the other.

"Now, children, which is the watch?" "You see there are two which look like watches."

"The little one in your right hand."

"Very well again. Now I will lay the case aside—put it away down there in my hat. Now let us see if you can hear the watch ticking!"

"Yes sir, we hear it," exclaimed several voices.

"Well the watch can tick, and go, and keep time, you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried up in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off." [Selected.

A NOTABLE VILLAIN.

What if you come suddenly upon a suspicious looking fellow who had entered unbidden your kitchen or parlor? Would you not be startled? And would you not *startle* him? Your indignation at the intrusion would be on its way to the culminating point in a hurry. Would you call for a police officer to rid you of the villain?—No, you would be such an officer yourself, and the loafer would not be long on hand.

But a bad thought is one of the worst kind of villains. It has no business in your breast—its only errand there is one of mischief. But the loafer in your house had not stolen an article. What of that? His being missing is the only thing that will satisfy you.

Come down upon that bad thought after the same fashion. It entered your heart without a bow, or if, with a bow, and with a welcome, then so much the worse. The greater the danger.

A bad thought can steal into the most secret recesses of the heart, as a villain in the house at midnight can enter the most retired apartment. That thought can go where an intruder, less subtle and deceitful, could never have gone. It can make prize of the fairest, richest jewels in the soul.

Such intruders are little suspected of evil by multitudes. They are often in fair disguise, but are the foulest hypocrites. They let other villains into the soul. As you would drive a viper from your parlor, drive out that bad thought. Do'nt wait for the police. Be the police. [Eve. Traveller.

Making Others Happy—The Power of Sympathy. A mother who was in the habit of asking her children before they retired at night what they had done during the day *to make others happy*, found a young twin daughter silent. The elder ones spoke of deeds and dispositions founded on the golden rule, "Do unto others as you would that they should do unto you." Still the little bright face was bowed down in silence. The question was repeated, and the dear little child said timidly:—"A little girl who sat near me on the bench at school, had lost a baby brother; all the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face in the same book and cried with her. Then she looked up and put her arms around my neck, but I do not know why she said I had done her so much good." [Selected.

Charley and the Little Book. Charley was a very little boy, too small to know how to read, yet his parents did not neglect him. They taught him the first principles of religion from the Child's Catechism. He loved to learn, and valued his little book highly. Charley was taken sick. His physician said he must die. His friends must give up the little boy they loved so well. When the chill of death came on him, and the darkness which overshadows the grave began to surround him, he was restless. He asked for his little book. It was brought. With it was associated, in his mind, all he knew of God and religion. He grasped it in his tiny hand, clasped it to his bosom, smiled and died.

Politeness at Home.—Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

"Get Knowledge." Pope, the poet, has a line "a little learning is a dangerous thing," which we often hear repeated as a maxim by those who have but a very little themselves. We have also this other maxim, "half a loaf is better than no bread;" and this is certainly true of bread. Is it not likely to be true in knowledge also? Try it in a few practical cases. A little knowledge of navigation is better to the sailor than no knowledge. A little knowledge of soils, and seasons, and cropping, and stocks, is better for the farmer than no knowledge. A little knowledge of anatomy is better to the surgeon than no knowledge. The truth is, that much knowledge is the best thing; a little knowledge the next best; and no knowledge the worst of all. The line of the poet is good in the sound but bad in the sense.

Miscellaneous Readings.

FOR THE PURITAN RECORDER.

FROM AN ALBANY CORRESPONDENT.

Messrs. Editors:—Beside the objects of interest to the traveller in Albany, mentioned in a former letter, I may specify the Medical College, containing, as good judges assert, one of the most valuable museums in the country; the Albany County Penitentiary, an admirable object of study for all who are interested in Prison Discipline; the Orphan Asylum; the Albany Female Academy; and the Rural Cemetery beautifully laid out, and lying on the road to the city of Troy. It is somewhat surprising that so few visitors to this city should find their way to this resting place of the dead. The neglect can only proceed from an ignorance of its existence; for to all such spots the heart of every man turns with deep interest. Even the gay Frenchman loves his Pere la Chaise, and the worldly-minded merchant his Mount Auburn or his Greenwood. And if the inhabitants of your goodly city fail in visiting the spot which the people of Albany have consecrated to death, when they sojourn here, I am sure it must be from ignorance of its beauty, its locality, or even its existence, rather than through want of poetical sentiment, or love of the holy calmness which rests on the heart of him who wanders amid graves.

Albany, to its credit be it spoken, is not deficient in churches; and yet it cannot be denied that with a population of over fifty thousand, more are needed. It now numbers over 30 church edifices, viz:—4 Presbyterian; 3 Reformed Dutch; 1 Congregationalist; 1 Associate Presbyterian; 5 Methodist Episcopal; 1 Protestant Methodist; 1 Colored Methodist; 5 Baptist; 1 Colored Baptist; 4 Catholic; 1 Catholic Cathedral (now in process of erection); 5 Episcopalian; 1 Friend; 1 Universalist; 2 Jewish Synagogues; and 1 church edifice wherein Unitarianism fainted, gasped, died! Most of these churches are very fine buildings, and add much to the beauty of the city. Under the charge of excellent men,—at least such is the case with what are called the Orthodox churches—they are well attended, and are exercising fully and admirably that influence upon the social state with which the Divine Master has invested them. The statistics of crime in this city do not, I think, exhibit as great a proportion of crime as you will find elsewhere. But the Christian philanthropist will still find much to mourn over.

In the matter of Public Education, Albany is well furnished. Besides its common schools, of which there is one in each ward, there are schools and academies of a higher grade, in which the inhabitants may, as they no doubt do, feel a just pride. The oldest among them, and one to which we have previously referred, is the Male Academy. With a Faculty consisting of nine gentlemen, each devoted exclusively to his own branch of instruction; with an admirable philosophical apparatus; a good library; a large patronage—the number of scholars averaging 200; an elevated, systematic, thorough course of instruction; and an excellent reputation of many years standing, it certainly deserves to be ranked among the highest seminaries of learning in the State.

Next to this is the State Normal School, under admirable supervision, and graduating every year about 60 or 70 pupils. The Legislature of this State in 1848 passed an act for the permanent establishment of this school, and appropriated $15,000 for the erection of a suitable building, and in the following year $10 000 more was added for its completion. The edifice at present occupied, was finished in July, 1849.

The Albany Female Academy, possessing a fine building, and a good corps of instructors, has enjoyed for many years the fullest confidence and patronage of the public. In addition to these, there are many private schools in the city well patronised, and accomplishing each its proportion of good.

On the whole, Albany is in a prosperous way. With its churches generally well filled, its schools well attended, and its places of business active with trade, it will probably continue to increase in the valuable elements of a social organization. If in learning it bows to the modern Athens; if in business it yields to New York; if in attention to ecclesiastical concerns it is surpassed by Brooklyn, the ecclesiopolis of the United States; it seeks with no less earnestness to equal all three. May it ever be the nursery of that which is pure and beautiful and of good report. Yours, &c.

M.

FROM THE NORTH WEST.

TO THE EDITORS OF THE PURITAN RECORDER.

Having recently peregrinated a little through the great North-West, I have thought that a short sketch of some things that I have seen might appear to you of sufficient interest to secure a place in the columns of your excellent paper.

From Northern Illinois up into Wisconsin, touching at Chicago, Waukegan, Kenosha, Racine, Milwaukie and Sheboygan, one finds objects of attraction awakening the most thrilling interest. Chicago is already a city of no mean dimensions. It is the centre of trade for this whole section of country. Although there has been much sickness this season, far more than usual, the cholera and other diseases having carried away some of its most influential and respectable citizens, building and other business has been constantly going on. Its population increases every day, and now numbers probably from 25 to 30,000. Its position, lying at the head of the chain of great lakes, connected with the East by two important routes, the "Upper-lake" and "Michigan Central Railroad," and with the whole great West by the canal to Peoria and Illinois River to St. Louis, and a thousand smaller avenues, renders its position one of the most commanding in the country. It must, at no future day, become the great Queen City of the West. Its population is heterogeneous. Here are Anglo-Saxons, Dutch, Bavarians, French, Swiss, Hungarians, Norwegians and a sprinkling of almost all the tribes of earth. The Anglo-Saxon, however, by far predominates. This any one will see the moment he contemplates the buildings, improvements, air and customs that prevail. The majority of the buildings are, as yet, not superb, but plain and simple in style. More costly edifices are in process of erection. Here are schools, equalled only by the riper genius of New England and the East: Churches, many of them, it is true, humble in style, but filled with ardent, eager listeners.

The First Presbyterian Church is a very handsome and prominent structure, built in the temple style of architecture, with a lofty spire. The Second Presbyterian Society are engaged in erecting a new edifice, which, for size and architecture, will vie with any thing in the country. It is built of a grey, dark colored stone, and in the Gothic style. One difficulty exists as to this ever becoming a delightful place for permanent residence. It is too flat and level. Public buildings do not show to good advantage. Approaching the city from the lake or country, it seems like a town on a level with the water. But all around it is embosomed by the rich prairies. As you ride out into the country, the most charming scenes of beauty and loveliness appear. Landscapes, smiling in the richest velvet green, scenes of beauty over which, as the chrystal dews and rich sunlight descend, flowers unfold of hundred hues and shades, bending in the breeze, and wafting their fragrant odor. Now and then an arrowy stream severing the green grass, and here and there sleeping a small lake, around which the birds carol, and in whose waters the finny tribes sport and hold their gambols.

As you pass up into Wisconsin, the land becomes more undulating, and there is a richer abundance of trees and foliage. Waukegan, some forty miles North, contains about 3 000 inhabitants, and is rapidly improving. The site is elevated. This is a very healthy place. Farther on is Kenosha, of about the same size. This town is beautiful for its abundant shades and bowers. The inhabitants have displayed a truly classic taste in not cutting down everything nature intended for ornament. Next comes Racine, of about 5 000 population. This is an elevated and beautiful town. Next is Milwaukie, the rival of Chicago. Everything considered, it is a very pleasant young city. Part of it lies low and is visited with sickness. But the higher parts on elevations, overhang the lake, and as you approach from the water, it compares well both for site and buildings with the young cities in the East. There are a few blocks recently erected, that would grace even Boston, New York or Philadelphia. The Presbyterian church edifice is respectable, and on a good site. The society, composing Rev. Mr. Miter's 1st Congregational, Plymouth Church, have during the summer been engaged in erecting a new and splendid edifice, which is a fine addition to the church edifices in Milwaukie. Nearly one-half of the population is German.

During the past winter and spring there was considerable commotion among the powers that be, with regard to the new Temperance Law of this State. This law obliges all who sell ardent spirits to pay for all the damage done by their traffic. Right, all good men must say at once. This law is a new star in the diadem of the Temperance Reform. It has been nobly sustained in the decisions of the Supreme Court. But like every good law it stirs up human wrath. Time and steady support however, will settle it on a solid basis in the civil can on of the State; and would other States but follow, and such a law be carried into practical effect throughout the land, the demon Intemperance would become an exile.

The next town visited, is Sheboygan. This is one of the youngest towns in this part of the North-West. But for beauty of location and interesting, picturesque scenery, it stands without a rival. But few towns in the East, can vie with it. Reposing on an elevation of charming loveliness, swept round by its gentle river, capable of becoming one of the best harbors on the coast, and fringed by beautiful forests, it hangs over the waters of Michigan, like Athens, over the classic Ægean; and all that is wanting, is time and capital to make it one of the chief places in the North-West. It is rapidly improving. I am tarrying with mine host at Brown's Temperance House, which is kept on Christian principles, and where travellers can find a good home. I close by recommending it, to all who may visit these parts. Occidens.

THE DEAD OF 1850.

The year 1850 has been remarkable so far for the deaths of notable persons. Among them we may notice those of the President of the United States, and ex-King of France, the Emperor of China, the President of St Domingo; a Royal Duke of England, besides the following: Sir Robert Peel, one of the most distinguished Prime Ministers England ever had, John C. Calhoun, one of the oldest Senators in the Congress of the United States, and ex Vice president and Secretary of War, Sir Francis Jeffrey, one of the masterly critics in the language, Wordsworth, the famous poet and Laureate of England, Neander, the able defender of Christianity, Zchokke, the celebrated German novelist, Berzelius, the notable Swedish chemist, Adam Ramage, the maker of the first printing press in this country, Rev. Dr. Judson the venerable Baptist Missionary, Balzac, the French feuilletonist, S Margaret Fuller the vigorous essayist, Sargent Prentice, the eloquent advocate, Commodore Jones, of our Navy, Brig Gen. Mason of our Army, Franklin H. Elmore, the successor of Mr Calhoun in the Senate, Daniel P. King, the estimable member of Congress from Massachusetts, Jacob Hays, High Sheriff of New York, and a "terror to evil doers," for over half a century, M. L. Davis, the friend and biographer of Aaron Burr, and others of less mark and likelihood.

THE EXTENT OF GREECE.

It is when travelling in Greece that we practically recognize the marvellously minute scale upon which that country was moulded, the moral influences of which were destined to extend over the world. You may look at the map, and forget this circumstance, but it is brought practically home to you, when, during a few days' ride, you visit a series of rival states, which, in their politics, their social character, and their histories, were as distinct as the various kingdoms of Europe now are. It was not until I had sailed for a few miles from the Isthmus, and observed the greater clearness with which the Parnassian ranges came out, that I realized the fact that Corinth and Delphi, two cities morally as opposed to each other as Washington and Mecca, were yet physically so close, that the laughter of the midnight revellers in the city of luxury might almost have met the hymns of the priests of the holy city midway on the waters. What could be more different than the character of Bœotia, sacerdotal, unchanging, the Hellenic Austria, and that of the inventive and mercurial Attica? And yet from the same ridge of mountain, shepherds descried the characters of both. . . The maratime cities of the Achæan League, the sacred plain of Elis, pastoral and musical Arcadia, the walled territory and unwalled city of Sparta, Epidaurus, the sanctuary of the sick, Argolis, the most venerable of all in its associations and its monuments, on which the Greek looked, as we look on our Druidical remains. . . How wonderful was the variety of politics exhibited in that narrow compass! As if Greece and its political relations had been intended to present an epitome of Europe, as Europe does of the world, there exists no form of government, theocratical, monarchical or republican, aristocratic, democratic or military, of which her little states did not furnish examples. Not only was Greece providentially built up into a University, in which all nations were to be trained in scientific lore, and an academy in which all the arts were to find a perpetual asylum, but it became also a theatre in which human Society rehearsed all its parts, and a treasure-house in which history was to preserve its archives and store its lessons.

[Sketches in Greece by Aubrey de Vere.

A Wise-Man Aspiring to the Papacy. Dr. Wiseman (the Roman Catholic Bishop a pamphlet of whose was sedulously distributed among the Anglo-Catholics of St. Martin's Hall) has been made a cardinal, whereby hangs a tale. It is said he aims at filling the chair of St. Peter itself, and that when he is seated in it, the celibacy of the Romish clergy is to be abolished, thereby removing the chief stumbling-block in the road to Rome of so many priests of the Church of England and in Scotland.

Alexander the Great, seeing Diogenes looking attentively at a large collection of human bones, piled one upon another, asked the philosopher what he was looking for? "I am searching," said he, "for the bones of your father, but I cannot distinguish them from those of his slaves."

Agricultural Department.

NEW HAMPSHIRE STATE AGRICULTURAL SOCIETY'S CATTLE SHOW AND FAIR.

The New Hampshire Agricultural Society, held its annual meeting at Concord, on Wednesday of last week. The exhibition was highly creditable to the farmers of the Granite State. The exhibition of agricultural implements and machinery was of great variety and excellence. The fruits and flowers exhibited, showed that New Hampshire has made respectable progress in Horticulture.

The address was delivered by Hon. John P. Beekman, of Kinderhook, N. Y. In his address, he stated what had been done in the State of New York. As reported in the Traveller, he said:—

In our early history, our number and means were limited, but knowing that we had a good cause, we persevered until we are now in the full tide of successful experiment. Our first fair was held in the fall of 1834, but it was not until 1841 that we threw ourselves more confidently upon the farming community, and appointed a fair to be held at Syracuse. The completest success crowned our efforts, nor has the interest then awakened, subsided to the present hour.

What can be more gratifying to the farmers than an Agricultural Show? An exhibition of animals, of improved implements, and of the products of the soil. They are seasons full of instruction, for he sees almost perfection spread before him, and profits by the lesson. If a man of sense, he brings home with him a new stock of ideas, and he who cannot profit by such exhibitions, is a stupid fellow and a bad specimen of humanity.

The fair at Albany in 1842 was one of those great occasions which give more vitality to a cause than years of plodding labor. From that period our progress has been more rapid, our efforts more effectual, our influence more commanding than for years before. The desire to hold official stations in our society is another evidence of the hold which it has upon the affections and approval of the public, and at elections, votes for officers are as carefully canvassed as at a presidential canvass. One evidence of prosperity and progress may be seen in the improved condition of our treasury. The first fair at Albany yielded us something over $3 000. The fair in the same city the present year, $10 465. This income was derived from badges to members at $1 each, and the sale of tickets of admission to the fair. These results are not, however, to be ascribed to individual efforts alone. At an early period of our existence the Legislature granted us an act of incorporation and an appropriation of $700. County institutions are encouraged by the same liberal policy. The reports of the county societies are published at the expense of the State, under the direction of the trustees of the State Society. A large edition is published annually, and the volumes are eagerly sought after.

Dr. Beekman then went into the inquiry, Have the people of the State received an equivalent for the expense of money, time and labor, bestowed upon the Society. He called to mind the condition of farms, and roads and bridges, schools and churches, twenty years ago, and compared them with the present evidences of prosperity that one meets with all over the State.

He spoke with deserved rebuke of the flippant remarks of Prof. Johnston, that the condition of Agriculture in the Northern States and British Provinces is what it was in Scotland, 60 years ago, and that it is fast deteriorating: that in a few years we should be unable to send wheat abroad. Dr B agreed with him as to exporting wheat, if, by the operation of bad laws, Britain continues to drive over to our shores a large part of her population. At present we can not only feed those who do come, but we have a large surplus left to feed her starving people at home. The assertion of Prof Johnston was the most arrant nonsense ever uttered. The orator took a rapid and a glowing sketch of the bright and noble prospects which are opening to the farmer, and concluded by saying that though the restless go to California, the ambitious and aspiring to the ends of the earth, true happiness and independence are to be found, after all, at old family altars, and amid the endearments that surround the old fireside.

HARVESTING ROOTS.

It is a great error to suppose that roots, such as beets, turnips, carrots, &c , when intended for stock-feeding, should be housed early. It is, on the contrary, much better to let them remain out till the weather becomes quite severe. A heavy frost does not injure the turnip, if it is in the soil. I have known the ground to *freeze* quite hard before their removal, and no injurious consequences resulted from the circumstance. And beside, the growth of the turnip, after the weather becomes cold, is much more rapid than during the milder season. Cabbages, like turnips are also very essentially benefitted by remaining out, even till snow falls. Some, indeed, allow them to remain out all winter; but this is a pernicious practice, for although they are liable to become diseased, and rot, if they are too early removed in the cellar, yet it is always well to have them under cover, in in order that they may be "available" when wanted for use. [Germantown Telegraph.

PICKING WINTER APPLES.

The usual time of picking winter apples is the last of September, or the fore part of October; many leave them until the middle of October, which improves the flavor, though they do not keep so well. In order to pick them, some take a small basket in the tree, fill it, and then let it down by means of a rope, which will upset the basket. As a better mode, some recommend placing bags or piles of hay under the tree to throw the apples on; the hay to be so formed that the apples will roll off as soon as it strikes; but I would recommend to fruit-gatherers the machine called a "fruit-gatherer," an article by which a man is enabled to pick the fruit while standing on the ground, and also much faster than in any other way. The apple should be pulled so as to retain the small stem only; and to do this it is necessary that the apple should be pulled in a right line with the stem. If the apple is twisted a little, it will come off easy without the leaf.

CULTURE OF BEES.

There is no more interesting creature of the insect tribe than the honey-bee. The hive is proverbially the emblem of industry and order, and forms a standing rebuke of all indolence and insubordination. The liberty which consists in the disregard of law, or in the right to live on the labor of others, finds no countenance in nature. Indeed we believe no community composed of any other animal than man, would endure it. The bees annually drive out their drones. But our design was not to moralize, but to enquire why no more attention is paid in our country, to the honey-bee, considering that she maintains herself, and makes such a luxurious return for the little care and attention bestowed upon her. But we suspect the reason may be the little success which often attends the attempt to make honey with the old fashioned hive. We have recently examined a new hive, or bee-house rather, constructed by Mr. Titcomb, of Farmington, Maine, which is a most ingenious piece of workmanship, and shows a thorough acquaintance with the habits of the honey-bee. Several persons, who have made fair trial of the hive, certify that they have taken from a single swarm of bees, the first year after putting them into the hive, between twenty and thirty pounds of honey more than sufficient to winter the bees. The hive contains as much room, we should think, as ten or a dozen old-fashioned hives, and is so contrived that honey may be taken out at any time in boxes, without disturbing the bees. Honey in the comb secured this way, is worth two shillings a pound in Boston; and we cannot but think a trial of this hive would convince Massachusetts farmers that it is profitable to keep bees. This hive is for sale at the Agricultural Warehouse of Messrs. D. Prouty & Co., North Market Street. It is accompanied with a little manual containing much information concerning bees, with directions for their management. Messrs. D. P. & Co., have also a work on bees, imported from London, entitled the "Bee-Keeper's Manual," which is full of valuable information on the Natural History of bees and directions for their management, illustrated with cuts. [Evening Traveller.

SHELLING CORN.

Shell no corn in the ear; have all that you sell *shelled*. A hand-shelling machine will answer if your crop is a small one—if large, get one to be worked by horse-power—neither will cost a great deal—and we are very certain that the *cobs*, if crushed, steamed, and fed to your cattle, will be worth more to you in a single winter than the price of a corn-sheller, whether you get a small or a large one. We believe there is one-third as much nutriment in a bushel of cobs as there is in a bushel of grain, and we do know that cows or oxen fed upon three pecks of the crushed or steamed cobs, in addition to their usual quantity of hay, tops, or fodder, WILL KEEP FAT. *Then why haul your corn cobs to market to be given away!* It costs you as much to carry a bushel of cobs to market as it does a bushel of corn. Shell your corn, leave your cobs at home to nourish your cattle, and through them your land, and where you now send *one* bushel of corn, you will be able to transport *two* for the same money. Look this subject fairly in the face; consult economy; consult the comfort of your cattle; consult the wants of your soil, and you cannot fail to take our advice. [American Farmer.

We should be glad to hear of practical experiments in feeding of ground cobs—the chemical constituents of the cob will not warrant the above estimate of their value, but like the carrot, they may contain slight quantities of materials not yet noted by chemists, which may render them valuable. [Ed. Working Farmer.

Advertisements.

A Guide to the Saviour;

OR the Inquirer Assisted and Directed in the Way of Salvation. By Rev. Amos Sutton, D. D., author of "The Family Chaplain," "A Narrative of the Orissa Mission," etc. 18 mo., cloth. Price 25 cents.
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NEW SCHOOL BOOK AND STUDY.
The Book of Elements.

A Systematic Text Book of ORTHOEPY and ORTHOGRAPHY, or Manual of Reading and Writing, for Schools and Seminaries. [illegible]
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THE MASSACHUSETTS BIBLE SOCIETY at their Depository, 11 Cornhill, have for sale, and keep constantly on hand, Bibles and Testaments of all the various sizes published by the American Bible Society; also Oxford and London editions. [illegible]
QUARTO BIBLES of superior quality in plain and rich bindings suitable for the pulpit. 21 S. T. FARWELL, Agent.

THE ELEMENTS OF ASTRONOMY; or, The World as it is, and as it Appears. By the author of "Theory of Teaching," "Edward's First Lessons in Grammar," etc. [illegible]
Published by CROCKER & BREWSTER, 47 Washington Street.

NEW SINGING BOOK.
The "New Carmina Sacra."

PERHAPS no book of Church Music has had so extensive a circulation in this country, as Carmina Sacra; and even now, when the press teems with professedly new music books, the work holds on its way, and is probably more generally used in the churches than any other single work. [illegible]
N. B. As there will undoubtedly continue to be a demand for the original Carmina Sacra, that work will be published unaltered as heretofore.
30-tf WILKINS CARTER & CO., Publishers, 16 Water street.

The Dulcimer,
BY I. B. WOODBURY.

THE author has been employed on this work several years, and has visited Europe, to select from the classical compositions of the Old World. [illegible]
Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.

Removal and Copartnership.

THE subscribers have removed from their late places of business, to No. 26 Washington Street, up stairs; and have formed a copartnership to carry on the business of MERCHANT TAILORS. They will be happy to wait upon their former customers and friends, at their new place of business.
E. P. FISK. I. CUSHING.

SPINAL INSTITUTION,
FOR THE TREATMENT OF
Diseased and Deformed Spines,
AND
LAMENESS IN GENERAL.
25 Rowe Street—Opposite Essex St. Church.

DR. HEWETT is attending, as usual, to multitudes of patients. [illegible]
25 Rowe St., Boston, Mass. S. C. HEWETT.

A REVIEW OF PROF. PARK'S DISCOURSE ON THE THEOLOGY OF THE INTELLECT AND OF THE FEELINGS. From the Theological and Literary Journal. By the Editor. For sale by CROCKER & BREWSTER, 47 Washington St. 40.

JUST RECEIVED and for sale at the Farm Implement and Seed Warehouse of D. PROUTY & CO., 19 & 20 North Market st.—
1000 Bushels VERMONT GRASS SEED.
1000 " NORTHERN RED TOP.
1000 " SOUTHERN do.
5000 lbs. NORTHERN CLOVER SEED.
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DR. CORNELL, 496 Washington street, gives special attention to *Epilepsy*. Reference given to persons who have recovered.
Also, to *Diseases of the Throat and Lungs*, treating them by *topical application and inhalation*, thus conveying the remedy directly to the diseased organs. [illegible]
Diseases of the *Eye and Ear* treated. 37 3m

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THE Subscribers offer for sale their large stock at extreme low rates, consisting of
DOORS, BLINDS and SASHES.
Also Glass, Stair and Fence Balusters, Blind Trimmings, Windows Ready Glazed, &c., &c. BAILEY & JENKINS, 446 Washington Street.

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A Complete assortment of Reed Organs, Seraphines, and Melodeons, in prices varying from $75 to $200, for sale at the Music Rooms, store No. 4 Tremont Temple. [illegible]

Fine Clothing.

GENTLEMEN in want of a good article of clothing are invited to try me once, and see how cheap they can purchase. [illegible]
Please call and examine at my rooms, 96 Washington Street, up stairs. GEO. N. NICHOLS.

HATHAWAY, TILLSON & SEARS,
NO. 21 MILK ST., BOSTON,
Manufacturers and Wholesale Dealers in
NECK STOCKS,
SELF-ADJUSTING SCARFS AND CRAVATS,
SHIRTS,
BOSOMS, COLLARS, &C.
N. B. We have to offer to the Trade a very large and superior assortment of goods, which they are invited to examine.
September, 1850

Church Bells and Town Clocks.

AN experience of more than twenty-five years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones. [illegible]
West Troy, May, 1850 ANDREW MENEELY.

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STAINED, Cut and Ornamental GLASS, of various Colors, and in a great variety of patterns, drawn expressly for Side Lights, Church, Steamboat, Ships and other Ornamented Windows. [illegible]
FIRE AND WATER PROOF PAINT. [illegible]
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Book, Job and Card Printers,
—AND—
BOOK BINDERS,
(SUCCESSORS TO G. W. DICKINSON,)
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WE devote particular attention to and have extensive facilities for printing Sermons, Church Covenants, Addresses, Catalogues for Colleges, Libraries, &c.
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Books, Magazines, Periodical Works BOUND in all styles. Old Books Rebound with care.
Our terms will be found as low, our facilities more extensive, and work not surpassed by any Office in the city.

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I HAVE in Store, Hats from BEAUTS' celebrated Manufactory, New Jersey. [illegible]
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FOR THE COMMUNION.

WE have received a fresh supply of this article. [illegible]
JOHN GILBERT, JR., & CO., 163 Tremont, corner Bromfield St.

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THIS Company continues to insure dwelling-houses and other buildings. [illegible]
ROBERT FULLER, President.
H. M. CHAMBERLAIN, Secretary.
Cambridgeport, Aug. 8, 1850

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POST OFFICE AVENUE,
LEADING FROM CONGRESS ST. TO THE POST OFFICE
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DR. MORTON, SURGEON DENTIST, No. 19 Tremont Row, opposite the Boston Museum, will personally employ his discovery. Ether, extract and fill Teeth, and insert his beautiful artificial set, without the slightest pain.

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PARKER & WHITE, No. 10 Gerrish Block, Blackstone St., Boston, offer for sale. [illegible]

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NO. 1 TREMONT ROW, BOSTON,

WOULD solicit your attention to the Immense Stock of NEW GOODS which they now have, and are daily receiving by every foreign arrival, suitable to the Autumn Trade of 1850! Every variety of
SHAWLS,
from the most expensive Cashmere to the cheapest Wool Plaid.
SILKS of every kind and quality, in Blacks and Colors, *always at Low Prices.*
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OF ALL GRADES.
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DRESS GOODS,
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NEW PATTERNS AND TRIMMINGS,
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THE undersigned gives notice that his school will open for the ensuing year on the 21st of October. [illegible]
C. M. VINSON.

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EDUCATION in its largest and best sense will be constantly aimed at. [illegible]
Terms $160 per year. [illegible]
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THE Subscriber will, on MONDAY, Sept. 2, reopen his School, at 278 Tremont Row. [illegible]
WM. H. BROOKS.

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THIS Institute is designed for a Family Boarding School of boys, and day scholars. [illegible]
Auburn Dale, Aug. 20. F. B. WELD.

Rare Fowls,

OF the Dorking, Shanghae, (or "Cochin China,") [illegible] sale at PARKER & WHITE'S Agricultural Warehouse, No. 10 Gerrish Block, Blackstone street, Boston. [illegible]

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FASHIONABLE TAILORING.
Fine Clothing and Furnishing.
Lower Floor and Chambers, 54 & 56 Washington Street, (Sign of the Ram's Head, 2 [illegible] of State Street.) Boston.
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ON LOWER FLOOR,
A full assortment of *Fine Ready-Made Furnishing Goods, Trimmings and Implements*—all of which will be sold at very low for Cash.

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FOR THE PURITAN RECORDER.

Maine—No. 2.

THE PRESENT RELIGIOUS STATE AND PROSPECTS OF MAINE.

In my last, I spoke of the influence of New England upon the United States, and of Maine upon New England. The question naturally arises; What is the present moral and spiritual condition of Maine? What influence is it likely to exert? And what requires to be done for Maine in order that its influence may be sound and salutary?

In speaking of the present moral condition of Maine, some things may be truly said in its favor. It has an excellent school system, which is in vigorous operation all over the State. It has a large number of incorporated academies, some of which are of an high order. It has too colleges, with able instructors and a respectable number of students attached to each. With the oldest of these, the college at Brunswick, I am best acquainted, and it gives me pleasure to say that at no college in New England are students more thoroughly instructed or better disciplined than they are here. Such, at least, is my opinion.

The principal sects of evangelical Christians in Maine are the Calvinistic and Free-will Baptists, the Methodists and Congregationalists. With the Baptist and Methodist churches and ministers I am not sufficiently acquainted to speak of them particularly. Of the Congregational ministers it may be truly said, that they are a united, devoted, self-sacrificing class of laborers in the Lord's vineyard,—none more so, I think, in the United States. *But there are not enough of them.* The field is wide, and the destitutions great, but *the laborers are comparatively few.* This constitutes, at present, the darkest feature—the omen of most portentous aspect in the spiritual prospects of Maine.

Our friends in other parts of New England may have been accustomed to think of the towns of Maine as being very like to those of Massachusetts and Connecticut, each having its Congregational church and minister, and all the established means of grace; but the facts I am about to mention will painfully convince all who have held such an opinion, of their mistake.

Be it remembered, then, that there are in Maine 450 towns and organized plantations. To minister to these, there are 160 Congregational pastors and stated supplies; leaving 290 towns and plantations—almost two thirds of the whole—destitute. Nor does even this startling, alarming statement reveal all the truth; for some of our large towns have several ministers, leaving more of the small ones without any. Then some of the older counties have vastly more than their proportion of ministers, leaving the more newly settled parts in a state of comparative destitution. Thus the county of York has twenty-five towns and twenty ministers. The county of Cumberland has thirty-three towns and twenty-five ministers. While Penobscot has forty-eight towns, and but twelve ministers; and six of these are in two towns. Somerset has thirty-three towns, and but eight ministers. Aroostook has seventeen towns and plantations, and not one pastor, and not more than four or five stated supplies.

But let us look at the subject in another light. The census of Maine, which is now being taken, will show a population of more than 600 000 souls. These would make 600 congregations, allowing a thousand souls to each; to supply which would require 600 pastors. But of Congregational pastors and stated supplies, we have, as I said, but 160; leaving a deficiency of 440—more than two-thirds of the number required. If now, in order to relieve this statement, we suppose our evangelical brethren of other denominations to have as many competent ministers as ourselves, there still would be an alarming deficiency, supposing we allow 1000 souls to each congregation. But the average number of our congregations (or of those under the care of our ministers) is less than 500. This, of course, would double the deficiency, or would throw it back to what I first stated, viz , 440.

But it is said that these round numbers deceive us, and that the destitution of religious privileges cannot be so great as is alleged. We will examine the subject, then, more in detail. And that my statements may be entirely accurate, I will confine them to that portion of Maine with which I am intimately conversant. It is a fact, then, that in the towns immediately bordering on the east side of the Penobscot bay and river, from its source to the ocean, there are but six settled Congregational ministers, and three of these are in one town. In the next tier of towns back from the river, there are but two Congregational ministers. In the towns bordering upon the west side of the Penobscot river, from Bangor and upwards, there is but one settled Congregational minister. In the towns on the east side of the Kennebec river, there are but two settled ministers, with two or three stated supplies. In going from Bangor to Houlton (120 miles) on an important and much travelled road, we pass but one settled Congregational minister. Also in going from Brewer to Machias (80 miles) on another important road, we pass but two settled Congregational ministers. There are four post roads from the Penobscot river to the Kennebec, on which stages are running every day; and after leaving one river till we come to the other, we pass not one settled Congregational minister on them all. Now these, it must be remembered, are the *thoroughfares*, along which the country is most populous and wealthy. And if the destitution is so great here, what may be expected as to the condition of the interior towns?

An important part of the Penobscot county consists of the fertile and populous islands on the coast and in the bay. But in visiting all these, we find not one settled Congregational minister, and not more than two stated supplies.

We may look at the subject before us in yet another light. These were in Maine, as reported in June last, 210 Congregational churches, about one-fourth of which have nei-